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UNIFORM EDITION.

THE

PHILOSOPHY OF RELIGION,

OR,

AN ILLUSTRATION

OF THE

MORAL LAWS OF THE UNIVERSE.

BY THOMAS DICK, LL.D.

AUTHOR OF THE CHRISTIAN PHILOSOPHER, ETC. ETC.

"Knowledge is power."—LORD BACON.
"Love is the fulfilling of the law."—PAUL.

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PREFACE.

To delineate the Moral bearings of the Christian Revelation,—to display the reasonableness and the excellence of its precepts, and the physical and rational grounds on which they rest,—and to exhibit a few prominent features in the moral aspect of the world,—were some of the principal objects which the Author had in view, in the composition of the following work. He is not aware that a similar train of thought has been prosecuted, to the same extent, by any preceding writer; and is therefore, disposed to indulge the hope, that it may prove both entertaining and instructive to the general reader, and to the intelligent Christian.

It may not be improper to remind the reader that the Author's object simply is, to *illustrate* the topics he has selected as the subject of this volume. As he has taken his fundamental principles from the system of Revelation, he was under no necessity, as most ethical writers are, to enter into any laboured metaphysical discussions on the *foundation* of Morality, and the motives from which moral actions should proceed.—The truth of Revelation is, of course, taken for granted; and all who acknowledge its Divine authority, will readily admit the principles which form the basis of the system here illustrated. But, although it formed no particular part of the author's plan to illustrate the *evidences* of the Christian Revelation, he trusts, that the view which is here given of the benignant tendency of its moral requisitions, will form a powerful presumptive argument in support of its celestial origin.

The Christian reader may also be reminded, that it is only the *Philosophy* of Religion which the Author has attempted to illustrate. It formed no part of his plan to enter into any particular discussion on the *doctrines* of Revelation, or on those topics which have so frequently been the subject of controversy in the Christian church. It is not to support the tenets of Calvinism, Arminianism, Baxterianism, Arianism, or any other *ism* which distinguishes the various denominations of the Religious world, that these illustrations are presented to public view; but to elucidate an object which it appears to be the grand design of Revelation to accomplish, and in the promotion of which, every section of the Christian church is equally interested, and to which they would do well to "take heed."—In his illustration of this subject, the Author has kept his eye solely on the two Revelations which the Almighty has given to mankind.—THE SYSTEM OF NATURE, and the SACRED RECORDS *just as they stand*,—without any regard to the theories of philosophers, the opinions of commentators, or the systems of theologians. He is disposed to view the Revelations of the Bible, rather as a series of important *facts*, from which moral instructions are to be deduced, than as a system of metaphysical opinions for the exercise of the intellect.

On the leading topics which have divided the Christian world, the Author has formed his own opinion, and has adopted those which he has judged, on the whole, to be most correct; but it is of no importance to the reader what these opinions are, or of what system of speculative theology he is inclined, on the whole, to support. He sets very little value upon purely speculative opinions, except in so far as they tend to promote the grand moral objects of Christianity; and while he assumes the unalienable right of thinking for himself on the subject of religion, he is disposed to allow the same privilege to others. He believes, on the authority of Scripture, that "God is the Creator of heaven and earth."—that "he is righteous in all his ways, and holy in all his works;"—that he is good to all, and that his tender mercies are over all his works:"—that "he so loved the world, that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life;" that "Christ died for our sins, that he was buried, and that he rose again from the dead according to the Scriptures;"—that "he is the propitiation for our sins, and that he ever lives to make intercession;"—together with all the other facts and doctrines with which these are essentially connected. But he views the recognition of such doctrines and facts, not as the *end* of religion, but only as the *means* by which the great moral objects of Christianity are to be promoted and accomplished.

In illustrating the Moral state of the world, the Author is sorry that he was obliged to compress his details within so narrow limits. Few readers, however, will appreciate the labour and research he was under the necessity of bestowing, in order to select and arrange the facts which he has detailed. He has occasionally had to condense a long history or narrative, and even a whole volume, into the compass of two or three pages; and to search through more than twenty volumes, in order to find materials to fill a couple of pages. With the same degree of research, (excepting the mechanical labour of transcription,) he might have filled several volumes with similar illustrations; and he is convinced that a work of this description, judiciously executed, would prove highly instructive, as well as entertaining, not only to the Christian world, but to readers of every description.

Various topics connected with the Philosophy of Religion, still remain to be illustrated. These shall form the subject of discussion in a future volume, should the present work be received with general approbation.

PERTH, *January*, 1826.

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THE

PHILOSOPHY OF RELIGION.

INTRODUCTION.

The objects of human knowledge may be reduced to two classes—the relations of *matter* and the relations of *mind;* or, in other words, the *material* and the *intellectual* universe. Of these two departments of science, the intellectual universe is, in many respects, the most interesting and important. For, in so far as our knowledge and researches extend, it appears highly probable, if not absolutely certain, that the material universe exists solely for the sake of sentient and intelligent beings—in order to afford a sensible manifestation of the attributes of the Great First Cause, and to serve as a vehicle of thought and a medium of enjoyment to subordinate intelligences. So intimately related, however, are these two objects of human investigation, that a knowledge of the one cannot be obtained but through the medium of the other. The operations of mind cannot be carried on without the intervention of external objects; for if the material universe had never existed, we could never have prosecuted a train of thought;* and

* The whole train of ideas which passes through our minds on any subject may be considered as the images of external objects variously modified and combined. These images we receive through the medium of our senses, by which we hold a communication with the material world. All our ideas of God, and of the objects of religion, are derived from the same source. The illustrations of the attributes of the Deity, and of his moral administration, contained in Scripture, are derived from the external scenes of creation, and from the relations of human society; consequently, had the material world never existed, we could have formed no conceptions of the divine perfections similar to those which we now entertain, nor have prosecuted a train of thought on any other subject; for the material universe is the basis of all the knowledge we have hitherto acquired, or can acquire, respecting ourselves, our Creator, or other intelligences. Any person who is disposed to call in question this position, must be prepared to point out, distinctly and specifically, those ideas or trains of thought which are not derived through the medium of the external senses, and from the objects on which they are exercised.

the beauties and sublimities of external nature can be perceived only by thinking beings, without the existence of which, the material universe would remain like a mighty blank, and might be said to have been created in vain. Hence it appears, that, previous to our inquiries into the nature and relations of mind, it is necessary, in the first place, to study the phenomena of the material world, and the external actions of all those percipient beings with which it is peopled; for the knowledge of the facts we acquire in relation to these objects must form the ground-work of all our investigations.

We are surrounded, on every hand, with minds of various descriptions, which evince the faculties of which they are possessed, by the various senses and active powers with which they are furnished. These minds are of various gradations, in point of intellectual capacity and acumen, from Man downwards through all the animated tribes which traverse the regions of earth, air, and sea. We have the strongest reason to believe, that the distant regions of the material world are also replenished with intellectual beings, of various orders, in which there may be a *gradation* upwards, in the scale of intellect above that of man, as diversified as that which we perceive in the descending scale, from man downwards to the immaterial principle which animates a muscle, a snail, or a microscopic animalcula. When we consider the variety of original forms and of intellectual capacities which abounds in our terrestrial system, and that there is an infinite gap in the scale of being between the human mind and the Supreme Intelligence, it appears quite conformable to the magnificent harmony of the universe, and to the wisdom and benevolence of its Almighty Author, to suppose, that there are beings within the range of his dominions as far superior to man in the comprehension and extent of mental and corporeal powers, as man is, in these respects, superior to the most despicable insect; and that these beings, in point of number, may exceed all human calculation and comprehension. This idea is corroborated by several intimations contained in the records of revelation, where we have presented to our view a class of intelligences, endowed with physical energies, powers of rapid motion, and a grasp of intellect incomparably superior to those which are possessed by any of the beings which belong to our sublunary system.

To contemplate the various orders of intelligences which people the material universe, and the relations which subsist among them—the arrangements of the different worlds to which they respectively belong—the corporeal vehicles by

which they hold a correspondence with the material system—the relation in which they stand to other worlds and beings, from which they are separated by the voids of space—and the excursions they occasionally make to different regions of that vast empire of which they form a part;—to trace the superior intellectual faculties and the sensitive organs with which they are endowed—the profound investigations they have made into the economy of the universe—the trains of thought which they pursue, and the magnificent objects on which their faculties are employed—the emotions with which they view the scenes and transactions of such a world as ours—the means by which they have been carried forward in the career of moral and intellectual improvement—the history of their transactions since the period at which they were brought into existence—the peculiar dispensations of the Creator, and the revolutions that may have taken place among them—the progressions they have made from one stage of improvement to another—the views they have acquired of the perfections and the plans of their Almighty Sovereign—the transporting emotions of delight which pervade all their faculties—and the sublime adorations they offer up to the Fountain of all their felicity—would constitute a source of the most exquisite gratification to every holy, intelligent, and inquiring mind. But, since we are at present confined to a small corner of the universe of God, and surrounded by immeasurable voids of space, which intervene between our habitation and the celestial worlds, through which no human power can enable us to penetrate, we must remain ignorant of the nature and economy of those intellectual beings, till our souls take their flight from these "tabernacles of clay," to join their kindred spirits in the invisible world. While we remain in our sublunary mansion, our investigations into the world of mind must, therefore, of necessity, be confined to the nature and attributes of the Uncreated Spirit, and to the faculties of our own minds and those of the sensitive beings with which we are surrounded. These faculties, as they constitute the instruments by which all our knowledge, both human and divine, is acquired, have employed the attention of philosophers in every age, and have been the theme of many subtle and ingenuous speculations; and they, doubtless, form an interesting subject of investigation to the student of intellectual science.

But, of all the views we can take of the world of mind, the *moral relations* of intelligent beings, and the laws founded on these relations, are topics by far the most interesting and important. This subject may be treated in a more definite and

tangible manner than the theories which have been formed respecting the nature and operations of the intellectual powers. Illustrations, level to every capacity, and which come home to every one's bosom, may be derived both from reason and experience, from the annals of history, and the records of revelation. It is not involved in the same difficulties and obscurity which have perplexed the philosophy of the intellect; and there are certain principles which may be traced in relation to this subject, which apply to all the rational intelligences that God has formed, however diversified in respect of the regions of the universe which they occupy, and in the extent of their intellectual powers. Above all, this subject is more intimately connected with the present and future happiness of man than any other which comes within the range of human investigation; and therefore, forms a prominent and legitimate branch of what may be termed "The Philosophy of Religion."

That the moral relations of intelligent minds, and the temper and conduct corresponding with these relations, are essentially connected with the happiness of every rational agent, might be made to appear from a variety of cases, in which the reversing of certain moral laws or principles would inevitably lead to disorder and misery. I shall content myself with stating the following illustration:—We dwell in an obscure corner of God's empire; but the light of modern science has shown us, that worlds, a thousand times larger than ours, and adorned with more refulgent splendours, exist within the range of that system of which we form a part. It has also unfolded to our view other systems dispersed throughout the voids of space, at immeasurable distances, and in such vast profusion, that our minds are unable to grasp their number and their magnitude. Reason and revelation lead us to conclude, that all these worlds and systems are adorned with displays of divine wisdom, and peopled with myriads of rational inhabitants. The human mind, after it has received notices of such stupendous scenes, naturally longs for a nearer and more intimate inspection of the grandeur and economy of those distant provinces of the Creator's empire; and is apt to imagine, that it would never weary, but would feel unmingled enjoyment, while it winged its flight from one magnificent scene of creation to another. But, although an inhabitant of our world were divested of the quality of gravitation, endowed with powers of rapid motion adequate to carry him along "to the suburbs of creation," and permitted by his Creator to survey all the wonders of the universe, if a principle of love and kindly affection towards fellow-intelligences did not animate

his mind, if rage and revenge, pride and ambition, hatred and envy, were incessantly rankling in his breast, he could feel no transporting emotions, nor taste the sweets of true enjoyment. The vast universe, through which he roamed, would be transformed into a *spacious hell;* its beauties and sublimities could not prevent misery from taking possession of his soul; and, at every stage of his excursion, he could not fail to meet with the indications of his Creator's frown. For there appears, from reason and experience, as well as from the dictates of revelation, an absolute impossibility of enjoying happiness so long as malevolent affections retain their ascendancy in the heart of a moral intelligence, in whatever region of universal nature his residence may be found.

Hence we may learn, that the highest attainments in science to which any one can arrive, though they may expand the range of his intellectual views, will not ensure to their possessor substantial and unmingled enjoyment, while his heart is devoid of benevolent affections, and while he is subjected to the influence of degrading and immoral passions. If it be possible that any one now exists in the literary world, who has devoted his life to the sublimest investigations of science, and has taken the most extensive views of the arrangements of the material world, and yet, who remains doubtful as to the existence of a Supreme Intelligence, and of an eternal state of destination; who is elated with pride at the splendour of his scientific acquirements; who treats his equals with a spirit of arrogance; who looks down with a haughty and sullen scowl on the inferior ranks of his fellow-men; who is haughty, overbearing, and revengeful in his general deportment, and who is altogether indifferent as to the moral principles he displays,—I would envy neither his happiness nor his intellectual attainments. He can enjoy none of those delightful emotions which flow from the exercise of Christian benevolence, nor any of those consolations which the good man feels amidst the various ills of life; and, beyond the short span of mortal existence, he can look forward to no brighter displays of the grandeur of the material and intellectual universe, but to an eternal deprivation of his powers of intelligence in the shades of annihilation.

It must, therefore, be a matter deeply interesting to every intelligent agent, to acquire correct notions of the fundamental principles of moral action, and to form those habits which will fit him for the enjoyment of true felicity, to whatever region of the universe he may afterwards be transported.—In the illustration of this subject, I shall pursue a train of thought

which, I am not aware, has been prosecuted by any previous writers on the subject of morality, and shall endeavour to confirm and illustrate the views which may be exhibited, by an appeal to the discoveries of revelation.

We have an abundance of ponderous volumes on the subject of moral philosophy; but the different theories which have been proposed and discussed, and the metaphysical mode in which the subject has generally been treated, have seldom led to any beneficial practical results. To attempt to treat the subject of morals without a reference to divine revelation, as most of our celebrated moral writers have done, seems to be little short of egregious trifling. It cannot serve the purpose of an *experiment*, to ascertain how far the unassisted faculties of man can go in acquiring a knowledge of the foundation and the rules of moral action; for the prominent principles of Christian morality are so interwoven into the opinions, intercourses, and practices of modern civilized society, and so familiar to the mind of every man who has been educated in a Christian land, that it is impossible to eradicate the idea of them from the mind, when it attempts to trace the duty of man solely on the principles of reason. When the true principles of morality are once communicated through the medium of revelation, reason can demonstrate their utility, and their conformity to the character of God, to the order of the universe, and to the relations which subsist among intelligent agents. But we are by no means in a situation to determine whether they could ever have been discovered by the investigations and efforts of the unassisted powers of the human mind. The only persons who could fairly try such an experiment were the Greeks and Romans, and other civilized nations, in ancient times, to whom the light of revelation was not imparted. And what was the result of all their researches on this most important of all subjects? What were the practical effects of all the fine-spun theories and subtle speculations which originated in the schools of ancient philosophy, under the tuition of Plato and Socrates, of Aristotle and Zeno? The result is recorded in the annals of history, and in the writings of the apostles. "They became vain in their imaginations, and their foolish hearts were darkened. They were filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness, envy, murder, deceit, malignity; they were backbiters, haters of God, despiteful, proud, inventors of evil things, disobedient to parents, without natural affection, implacable and unmerciful." Their general conduct was characterized by pride, lasciviousness, and revenge; they indulged in

the commission of unnatural crimes; they were actuated by restless ambition, and they gloried in covering the earth with devastation and carnage.

It is true, indeed, that some of the sects of philosophers propounded several maxims and moral precepts, the propriety of which cannot be questioned; but none of them could agree respecting either the foundation of virtue, or the ultimate object toward which it should be directed, or that in which the chief happiness of man consists; and hence it happened, that the precepts delivered by the teachers of philosophy had little influence on their own conduct, and far less on that of the unthinking multitude. Where do we find, in any of the philosophical schools of Greece and Rome, a recommendation of such precepts as these, "Love your enemies; do good to them who hate you; and pray for them who despitefully use you and persecute you?" In opposition to such divine injunctions, we can trace, in the maxims and conduct of the ancient sages, a principle of pride insinuating itself into the train of their most virtuous actions. It has been reckoned by some a wise and a witty answer which one of the philosophers returned to his friend, who had advised him to revenge an injury he had suffered; "What, (says he), if an ass kicks me, must I needs kick him again?" Some may be disposed to consider such a reply as indicating a manly spirit and true greatness of soul; but it carries in it a proud and supercilious contempt of human nature, and a haughtiness of mind which are altogether inconsistent with the mild and benevolent precepts of Him who, in the midst of his severest sufferings from men, exclaimed "Father, forgive them, for they know not what they do."

It appears somewhat preposterous to waste our time, and the energies of our minds, in laboured metaphysical disquisitions, to ascertain the foundations of virtue, and the motives from which it is to be pursued; whether it consists in *utility*, in the *fitness of things*, or in the regulations of states and political associations, and whether it is to be prosecuted from a principle of self-love or of benevolence, when every useful question that can be started on this subject may be immediately solved by a direct application to the revelations of heaven, and an infallible rule derived for the direction of our conduct in all the circumstances and relations in which we may be placed. Even although the moral philosopher were to reject the Bible, *as a revelation from God*, it would form no reason why its annunciations should be altogether overlooked or rejected. As an impartial investigator of the history of man, of the moral constitution of the human mind, and of the circum-

stances of our present condition, he is bound to take into view every fact and every circumstance which may have a bearing on the important question which he undertakes to decide. Now, it is a *fact*, that such a book as the Bible actually exists—that, amidst the wreck of thousands of volumes which the stream of time has carried into oblivion, it has survived for several thousands of years—that its announcements have directed the opinions and the conduct of myriads of mankind—that many of the most illustrious characters that have adorned our race have submitted to its dictates, and governed their tempers and their actions by its moral precepts—that those who have been governed by its maxims have been distinguished by uprightness of conduct, and been most earnest and successful in promoting the happiness of mankind—that this book declares, that a moral revulsion has taken place in the constitution of man since he was placed upon this globe—and that the whole train of its moral precepts proceeds on the ground of his being considered as a depraved intelligence. These are facts which even the infidel philosopher must admit; and, instead of throwing them into the shade, or keeping them entirely out of view, he is bound, as an unbiassed inquirer, to take them all into account in his researches into the moral economy of the human race. In particular, he is bound to inquire into the probability of the alleged fact of the depravity of man, and to consider, whether the general train of human actions, the leading facts of history in reference to all ages and nations, and the destructive effects of several operations in the system of nature, have not a tendency to corroborate this important point. For the fact, that man is a fallen intelligence, must materially modify every system of ethics that takes it into account. Should this fact be entirely overlooked, and yet ultimately be found to rest on a solid foundation, then, all the speculations and theories of those moralists who profess to be guided solely by the dictates of unassisted reason, may prove to be nothing more than the reveries of a vain imagination, and to be built on "the baseless fabric of a vision."

CHAPTER 1.

ON THE MORAL RELATIONS OF INTELLIGENT BEINGS TO THEIR CREATOR.

SECTION I.

On the primary or most general idea of Morality.

I CONCEIVE, that the first or most general idea of Morality is, ORDER,—or, that harmonious disposition and arrangement of intelligent beings, which is founded on the nature of things, and which tends to produce the greatest sum of happiness.

Physical Order, or the order of the material universe, is that by which every part is made to harmonize to the other part, and all individually to the whole collectively. Thus, the adaptation of light to the eye, and of the eye to light; the adaptation of the structure of the ear, and of the lungs to the constitution of the atmosphere, and its various undulations; the adaptation of the waters, the vegetable productions of the field, the minerals in the bowels of the earth, the colours produced by the solar rays, and all the other parts and agencies of external nature, to the wants and the happiness of sentient beings; the adaptation of day and night to the labour and rest appointed for man; and the regularity of the motions of the planetary bodies in their circuits round the sun—constitute the *physical* order, or harmony of the visible world; and it is this which constitutes its principal beauty, and which evinces the wisdom of its Almighty Author.

Moral Order is the harmony of intelligent beings in respect to one another, and to their Creator, and is founded upon those relations in which they respectively stand to each other.—Thus, Reverence, Adoration, and Gratitude, from creatures, correspond or harmonize with the idea of a self-existent, omnipotent and benevolent Being, on whom they depend, and from whom they derive every enjoyment,—and love, and good-will, and a desire to promote each other's happiness, harmonize with the idea of intelligences of the same species mingling to-

gether in social intercourses. For, it will at once be admitted, that affections directly opposite to these, and universally prevalent, would tend to destroy the moral harmony of the intelligent universe, and to introduce anarchy and confusion, and consequently *misery* among all the rational inhabitants of the material world.

The following brief illustration, by way of contrast, may, perhaps, have a tendency more particularly to impress the mind with the idea of order intended to be conveyed in the above stated definitions.

Suppose the principle which unites the planetary globes in one harmonious system, to be dissolved, and the planets to run lawlessly through the sky—suppose the planet Jupiter to forsake his orbit, and in his course to the distant regions of space, to impinge against the planet Saturn, and to convulse the solid crust of that globe from its surface to its centre, to disarrange the order of its satellites, to shatter its rings into pieces, and to carry the fragments of them along with him in his lawless career,—suppose the sun to attract his nearest planets to his surface with a force that would shake them to their centres, and dissolve their present constitution,—suppose the moon to fly from her orbit, and rush towards the planet Venus,—the earth to be divested of its atmosphere, the foundations of its mountains to be overturned, and to be hurled into the plains, and into the ocean; its seas and rivers to forsake their ancient channels, and to overflow the land, and its human inhabitants swept promiscuously along with the inferior animals, into dens and caves, and crevices of the earth, and into the bottom of the ocean:—in such a scene, we should have presented to our view a specimen of physical confusion and disorder; and it would form an impressive emblem of the state of rational beings, whose moral order is completely subverted.

Again, suppose the rational inhabitants of our globe to be universally set against each other, in order to accomplish their misery and destruction—suppose the child rising in opposition to his parents, the wife plotting the destruction of her husband, the brother ensnaring his sister, and decoying her to ruin,—teachers of all descriptions inculcating the arts of deception, of revenge, and of destruction, and representing every principle and fact as contrary to what it really is—falsehoods of every description industriously forged and circulated as facts through every rank of society—rulers setting themselves in opposition to the populace, and plotting their destruction, while they are at the same time actuated by a principle of pride, of envy, and malice against each other—the populace setting themselves in

opposition to their rulers, exterminating them from the earth, subverting every principle of law and order, gratifying, without control, every principle of revenge, avarice, lasciviousness and sensual indulgence, and enjoying a diabolical satisfaction in contemplating the scenes of misery they have created:—in short, every one beholding in his neighbour the malevolence of a fiend armed with instruments of destruction, and devising schemes to secure his misery and ruin. Suppose the lower animals, impelled by revenge, to rise up in indignation against man, and to swell the horrors of this general anarchy—suppose the superior orders of intelligences to mingle in this scene of confusion, to exert their high physical and intellectual powers in adding fuel to these malevolent principles and operations, and in attempting to drag other intelligences of a still higher order from their seats of bliss—suppose all these intelligences actuated by an implacable hatred of their Creator, combined to deface the beauties of the material creation, and then to engage in a war of universal extermination throughout the whole intelligent system in every region of the universe: such a state of things, if it could exist in the universe, would form a perfect contrast to *moral order;* it would present a scene in which existence could not be desirable to any intelligent mind, and in which happiness could not possibly be enjoyed by any rational being, but by Him who is eternally happy independently of his creatures. Moral order then, is completely opposed to such a state of things as has now been represented; it consists in every being holding its proper station in the universe, acting according to the nature of that station, and using its powers and faculties for the purposes for which they were originally intended; and the grand object intended to be accomplished by this order, is, the happiness of the whole,—without which misery would reign uncontrolled throughout all the ranks of intelligent existence.

This state of the moral world is most frequently designated in Scripture by the term *holiness.* Of the ideas included under this term, and several of its kindred epithets, very vague and imperfect conceptions are frequently entertained. Its leading or generic idea, from what has been now stated, will evidently appear to be, *a conformity to order*, founded on the relations of intelligent beings to each other; or, in other words, it consists in a complete conformity to the law of God. (which is founded on those relations) including both the *action* and the *principle* from which it flows. In reference to created beings, holiness, may, therefore, be defined to be *a conformity to the moral order of the universe*,—and, in relation to the

Creator, it is, *that perfection of his nature, which leads him to promote the moral order and happiness of intelligent beings, and to counteract every thing which stands in opposition to this object.*

That the leading ideas and definitions now stated are correct, will, perhaps, more distinctly appear in the course of the following discussions and illustrations; but should any one be disposed to call in question the statements now given in reference to the primary idea of morality, his difference of opinion on this point will not materially affect the leading train of sentiment prosecuted in the further elucidation of this subject.

SECTION II.

On the Fundamental Principles of Morality.

The leading idea of morality or holiness, as now stated, resolves itself into the two following principles—*love to God the Creator, and love to fellow intelligences.* These are the two grand springs on which the whole moral machine of the universe depends. All the diversified actions by which happiness is diffused among intelligent agents, are only so many ramifications of these two simple and sublime principles, which connect all holy beings throughout the wide empire of God, in one harmonious union. This we are not left to infer merely from the nature of things, but have the authority of the supreme Legislator, as our warrant for placing these principles as the foundation of all moral virtue among every class of moral agents. For thus saith our Saviour "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength. *This is the first and great commandment. And the second is like unto it:* Thou shalt love thy neighbour as thyself. *On these two commandments hang all the law and the prophets.*"

These principles, now that they are communicated, and sanctioned by divine authority, appear quite accordant to the dictates of enlightened reason, and calculated to promote the happiness of the intelligent creation; yet we never find that the moral systems of pagan philosophers, in any country, were built on this foundation, or that they assumed them as indispensable axioms to guide them in their speculations on the subject of ethics.

In elucidating this topic, I shall endeavour to show the reasonableness and the utility of these principles of moral action, from a consideration of the nature of God, and the relations in which intelligent beings stand to him as the source of their existence and felicity—from the nature of subordinate intelligences, and the relations in which they stand to one another—from the misery which must inevitably follow, where such principles are violated or reversed—from the happiness that would necessarily flow from their full operation—and, lastly, that they apply to the circumstances of all created intelligences wherever existing, throughout the boundless universe.—I have used the plural term *principles*, to express the foundation of moral action, because our Saviour has arranged them under two distinct heads, in the passage just now quoted; but strictly speaking, there is but *one* principle, namely, *Love*, which divides itself, as it were, into two great streams, one directing its course towards the supreme Source of all felicity, and the other towards all the subordinate intelligences He has created.

First Principle—Love to God.

Love, considered in reference to the Supreme Being, may be viewed as dividing itself into a variety of streams or kindred emotions, all flowing from one source. The most prominent of these emotions are the following—*Admiration*, which consists in a delightful emotion, arising from a contemplation of the wonderful works of God, and of the wisdom and goodness which they unfold—*Reverence*, which is nearly allied to admiration, is a solemn emotion, mingled with awe and delight, excited in the mind, when it contemplates the perfections, and the grand operations of the Eternal Mind—*Gratitude*, which consists in affection to the Supreme Being, on account of the various benefits he has conferred upon us—*Humility*, which consists in a just sense of our own character and condition, especially when we compare ourselves with the purity and perfection of the Divine character. To these emotions may be added *Complacency* and delight in the character and operations of God—*Adoration* of his excellencies, and an unlimited *Dependence* upon him in reference to our present concerns, and to our future destination. I have stated these different modifications of the first principle of morality, because, in the following illustrations, they may all occasionally be taken into account, when an allusion is made to the affections, which the character and operations of the divine Being have a tendency to excite.

Love is that noble affection which is excited by amiable objects; and therefore, in order to its being rational, permanent, and delightful, it must be founded on the perception of certain amiable qualities or attributes connected with its object. In order to demonstrate the reasonableness of this affection in reference to God, it is only requisite to consider his character and perfections, and the relation in which he stands to us as the Author of our existence and enjoyments. But, as a comprehensive view of this subject would require volumes for its illustration, I shall confine myself to the illustration of only two or three lineaments of the Divine character.

SECTION III.

On the Omnipotence of God.

We naturally venerate and admire a character in which physical energy is combined with high intellectual powers, when these powers are uniformly exerted in the counteraction of vice and misery, and in the promotion of happiness. On this ground, the *Omnipotence* of God is calculated to effect the mind with that particular modification of love, which is designated by the term *Reverence*. Were it possible that any human being could construct a machine, by means of which, in combination with his own physical powers, he could transport himself and his treasures, from one region of the globe to another, at the rate of 200 miles in an hour, and were he, at the same time, to devote his treasures, and his moral and intellectual energies to the improvement and melioration of the various tribes of mankind in every clime, through which he passed, such an object could not fail of exciting in our minds a sentiment of admiration and reverence. Were one of the highest orders of created intelligences to descend from his celestial mansion, and to display himself to our view in all the bright radiance of his native heaven—were he to take his station over the regions of Thibet or Hindostan, and, after having excited the attention of a wondering populace, were he to detach the huge masses of the Himalaya mountains from their foundations, and toss them into the depths of the Indian Ocean, and, in the course of a few hours, transform the barren wastes of that dreary region into a scene of beauty and luxuriant vegetation, and cause splendid cities to arise, where formerly nothing

was presented to the view but a bleak and frightful wilderness —at such a display of physical power, combined with benevolent design, we could not withhold a feeling of awe, and a sentiment of reverence, almost approaching to religious adoration.

If, then, the contemplation of physical and mental energies, with which even created beings may possibly be invested, would excite our admiration and reverence, what powerful emotions of this description must the energies of the Uncreated Mind be calculated to produce, when they are contemplated by the eye of enlightened reason, and in the light of Divine Revelation! When this huge globe on which we dwell existed in the state of a shapeless and unformed mass; when land, and water, and air, were blended in wild confusion, and Chaos and Darkness extended their dominion over all its gloomy regions, at His command "light sprung out of darkness, and order out of confusion;" the mountains reared their projecting summits, the valleys were depressed, the caverns of the ocean were hollowed out, and the waters retired to the places which He had appointed for them. The fields were clothed with luxuriant verdure; Eden appeared in all its beauty; the inferior tribes of animated existence took possession of the air, the waters, and the earth, and man was formed in the image of his Maker, to complete this wondrous scene. At this period, too, the earth received such a powerful impulse from the hand of its Creator, as has carried it along through the voids of space, with all its furniture and inhabitants, in the most rapid career, for six thousand years; having already moved through a space of 3,480,000,000,000 miles, and will still continue its unremitting course for thousands of years to come, till the "mystery of Providence be finished."

Would we be struck with admiration and astonishment, at beholding a superior created intelligence tossing a mountain into the sea? What strong emotions of reverence and awe, then, ought to pervade our minds, when we behold the Almighty every moment producing effects infinitely more powerful and astonishing! What would be our astonishment, were we to behold, from a distance, a globe as large as the earth tossed from the hand of Omnipotence, and flying at the rate of a thousand miles every minute! Yet this is nothing more than what is every day produced by the unceasing energies of that Power which first called us into existence. That impulse which was first given to the earth at its creation is still continued, by which it is carried round every day from west to east, along with its vast population, and at the same time impelled forward through the regions of space at the rate of sixty-

eight thousand miles in an hour. Nor is this among the most wonderful effects of divine power: it is only one comparatively small specimen of that omnipotent energy which resides in the Eternal Mind. When we lift our eyes towards the sky, we behold bodies a thousand times larger than this world of ours, impelled with similar velocities through the mighty expanse of the universe. We behold the planetary globes wheeling their rapid courses around the sun, with unremitting velocity—the comets returning from their long excursions in the distant regions of space, and flying towards the centre of our system with a velocity of hundreds of thousands of miles an hour—the sun himself impelled towards some distant region of space, and carrying along with him all his attendant planets—and, in a word, we have the strongest reason to conclude, that all the vast systems of the universe, which are more numerous than language can express, are in rapid and incessant motion around the throne of the Eternal, carrying forward the grand designs of infinite wisdom which they were destined to accomplish.*

It must, however, be admitted, that the manifestation of power, or great physical energy, abstractly considered, is not of itself calculated to produce that emotion of reverence which flows from love, unless the being in whom it resides exerts it for the purposes of benevolence. A superior being, endowed with great physical and intellectual energies, which were exerted solely for the purpose of destruction, could inspire no feelings but those of dread and alarm; and were it possible to conceive an *Omnipotent* being divested of the attribute of benevolence, or possessed of a capricious character, he would form the most *terrible* object which the human mind could contemplate. But the attribute of infinite power, when conjoined with infinite wisdom and goodness, conveys an idea the most glorious and transporting. Every display of divine power to which I have now alluded, has the communication of happiness for its object. The motion of the earth around its axis every twenty-four hours, is intended to distribute light and darkness, in regular proportions, to all the inhabitants of the earth, and to correspond to the labour and rest appointed for man. It produces a variety which is highly gratifying to the rational mind; for, while our fellow-men on the opposite side of the globe are enjoying the splendours of the noonday sun, the shades of night, which at that time envelope our hemisphere, are the means of disclosing to our view the magnificent

* See a more comprehensive illustration of this subject in "The Christian Philosopher," 3d edition, pp. 43–88.

glories of the starry frame. Were this motion to cease, this world and all its inhabitants would be thrown into a state of confusion and misery. While the inhabitants of one hemisphere enjoyed the splendours of perpetual day, the glories of the nocturnal heavens would be for ever veiled from their view, and the inhabitants of the other hemisphere would be enveloped in the shades of eternal night. While the one class was suffering under the scorching effects of excessive heat, the other would be frozen to death amidst the rigours of insufferable cold—vegetable nature, in both cases, would languish, and the animal tribes would be gradually extinguished.

The same benevolent intention may be perceived in that exertion of power by which the earth is carried forward in its *annual* course around the sun. From this motion we derive all the pleasures we enjoy from the vicissitude of the seasons; without which the variety of nature that appears in the beauties of spring, the luxuriance of summer, the fruits of autumn, and the repose of winter, would be completely destroyed. And, it is worthy of notice, that all this variety is enjoyed every moment by some one tribe or other of the human family; for while it is summer in one region, it is winter in another; and while one class of our fellow-men is contemplating the opening beauties of spring, another is gathering in the fruits of harvest. The same benevolent designs, we have every reason to believe, are displayed in those more magnificent exertions of divine power which appear among all the rolling worlds on high; for, in so far as our observations extend, all the arrangements of the planetary globes appear calculated to promote the happiness of sentient and intellectual beings.

While, therefore, we contemplate the operations of divine power, either in the earth or in the heavens, we perceive every thing which is calculated to inspire us with love, admiration, and reverence. When we lie down on our pillows in the evening, how pleasing it is to reflect, that the power of our Almighty Father will be exerted in carrying us round in safety several thousands of miles, during our repose in sleep, in order that our eyes may be again cheered with the morning light? When, amidst the gloom and storms of winter, we look forward to the reviving scenes of spring, we know that we must be carried forward more than a hundred millions of miles, before we can enjoy the pleasures of that delightful season; and when spring arrives, we must be carried through the voids of space a hundred millions of miles farther, before we can reap the fruits of summer and harvest. How delightful, then, is the thought, that the omnipotent energy of our heavenly

Father is incessantly exerted in producing such a wonderful effect, accompanied by such a variety of beneficent changes, all contributing to our enjoyment!*

What is the reason, then, why we feel so little admiration and reverence at the beneficent operations of divine power? If we should be struck with veneration and wonder at beholding a superior created intelligence tossing a range of mountains into the sea, why do we behold, with so much apathy effects ten thousand times more energetic and astonishing? One general reason, among others, undoubtedly is, that the moral constitution of man has suffered a melancholy derangement; in consequence of which, the train of his thoughts and affections has been turned out of its original channel. The Scriptures are clear and explicit on this point; they declare, in the most positive terms, that "the carnal mind is *enmity against God*," and that, in consequence of this depraved principle, the wicked "walk in the vanity of their minds, being alienated from the life of God. They say to the Almighty, Depart from us, for we desire not the knowledge of thy ways. God is not in all their thoughts, and through the pride of their countenances they will not call upon God."—Another reason is, that the Almighty agent who produces so stupendous effects remains invisible to mortal eyes. Were a celestial intelligence to appear in a splendid and definite form, and to produce such effects as I have supposed, the connexion between the agent and the effects produced, would forcibly strike the senses and the imagination. But, he who sits on the throne of the universe, and conducts all its movements, is a Being "who dwells in light unapproachable, whom no man hath seen, or *can* see." He can be contemplated only through the *sensible* manifestations he gives of his perfections; and, were the train of our thoughts properly directed, we would perceive him operating in every object and in every movement. We would hear his voice in the wind and the thunder, in the earthquake, the storm, and the tempest; we would see him in the beauties and sublimities of sublunary nature, in the splendours of the sun, and the glories of the noctural sky; and, in whatever situation

* In this, and other places of this work, the truth of the annual and diurnal motions of the earth is taken for granted, because I conceive it is susceptible of the clearest demonstration—(See "Christ. Philosopher," 3d edit. pp. 67, 68, 280, 281, 514.) But, should the truth of this position be called in question or denied, it will not materially affect the propriety of such moral reflections as are here stated; for, in this case, a similar, or even a much greater display of omnipotence must be admitted in reference to the motions of the heavenly bodies, in bringing about the succession of day and night, and the changes of the seasons.

we might be placed, we would feel ourselves surrounded with the omnipotent energies of an ever-present Deity.

The contemplation of God as an omnipotent being, is calculated to inspire the mind with love and confidence in the prospect of futurity. The promises addressed to us by a wise and benevolent being can excite in us trust and dependence, only in so far as we are convinced of his ability to secure their fulfilment. If almighty power were not an attribute of the Eternal Mind, or were we unable to trace its operations in visible existing facts, then all the promises and delineations of revelation, in reference to unseen and eternal objects, might prove to be nothing more than imaginary scenes, that could never be realized. But the good man, who perceives omnipotent energy in incessant operation throughout all the scenes of the universe which surround him, feels the most perfect security in looking forward to the scene of his future destination, and to those changes and revolutions which shall succeed the period of his present existence. He knows that, in a few years at most, that immortal principle which now animates his frame, will take its flight from its earthly mansion to a world unknown. To what regions it will direct its course; what scenes and prospects will be unfolded to its view; what intercourse it may have with the spirits of departed men, or with other intelligences; in what state it shall pass its existence till the consummation of the present plan of Providence—whether it shall remain as a naked spirit entirely disconnected with the visible universe, or be clothed with some ethereal vehicle, to enable it to hold a correspondence with other regions of the material creation—he is at present unable to determine. He knows that his body, too, shall disappear from the living world, and be reduced to corruption and ashes. In what manner the essential particles of this body shall be preserved distinct from those of all other human bodies, after they have been tossed about by the winds, and blended with the other elements of nature; by what means they shall be re-united into a more glorious form; and how the separate spirit shall be enabled to recognize its renovated and long-lost partner at the resurrection of the just—he can form no conception.

He knows, that the globe on which he now resides is doomed to be dissolved amidst devouring flames, when "the elements shall melt with fervent heat, and the earth, and the works that are therein, shall be burnt up"—that the ashes of all the myriads of the race of Adam shall issue from the caverns of the ocean, and from the charnel houses, in every

region of the land—that they shall be moulded into new organical structures, united with their kindred spirits, and be convened in one grand assembly before God, the Judge of all. He knows, that "new heavens and a new earth" will be arranged for the residence of the "redeemed from among men;" but in what region of the universe this abode may be prepared, what scenes it will unfold, and by what means the innumerable company of the righteous shall be transported from amidst the ruins of this globe to that celestial habitation—he is at present at a loss to form even a conjecture. He knows, that after these solemn changes have been effected, ages numerous as the drops of the ocean will roll over him—that worlds numerous as the stars of heaven will still run their destined rounds—that other systems may undergo important changes and revolutions—that new systems of creation may be gradually emerging into existence, and that scenes of magnificence and glory, different from all that ever preceded them, may incessantly rise to view, throughout the lapse of unceasing duration. But, in the prospect of all these solemn and important events, he beholds—in that Almighty energy which wheels our globe around from day to day, and impels it in its annual course, and which directs, at the same time, the movements of all the hosts of heaven—the exertion of a benevolent power, which is calculated to inspire him with love and confidence, and which is able to secure his happiness amidst the revolutions of worlds, and amidst all the scenes through which he may pass during an immortal existence. Under this impression, he can adopt the affectionate and triumphant language of the Psalmist—"whom have I in heaven but thee, and there is none upon earth that I desire besides thee! My heart and my flesh shall fail, but God is the strength of my heart, and *my portion for ever.*"

Thus it appears, that the omnipotence of God is one of those attributes of his nature which is particularly calculated to fill the mind with sentiments of love and confidence, admiration and reverence. And, if such emotions be at all excited in the mind, they must rise to the highest pitch of elevation to which we can carry them; for there is no other object or being that possesses the same perfection, or can claim the same degree of affection and love. If we love God at all, it must be "with all our heart, with all our understanding, and with all our strength."—The considerations to which I have now adverted, have been too seldom taken into view in moral and religious discussions on this topic. The omnipotence of the Deity is seldom exhibited as a ground and an excitement of veneration

and love, and yet it stands, as it were, on the fore-front of the divine character, giving beauty and efficiency to all his other perfections: without which wisdom, benevolence, faithfulness, mercy, and patience, would degenerate into empty names, and form no solid foundation for the exercise of confidence and hope. And, therefore, it is the duty of every Christian to endeavour, by every proper means, to enlarge his conceptions of the operations of omnipotence, and to familiarize his mind to contemplations, of the magnitude, motions, grandeur, and immensity of God's works, in order that his love to God may be elevated and expanded, and his faith and hope strengthened and invigorated. To this attribute of Jehovah the inspired writers uniformly direct our views, as a source of joy and confidence. "Praise ye the Lord,—praise him, ye servants of the Lord; for I know that Jehovah is *Great*, and that our Lord is above all God's. Whatever the Lord pleased that did he, in heaven, and in earth, in the seas, and all deep places.—Great is the Lord, and greatly to be praised; his greatness is unsearchable. I will speak of the glorious honour of thy majesty, and of thy *wondrous works*. I will speak of the might of thy terrible acts, and will declare thy greatness; to make known to the sons of men thy mighty operations, and the glorious majesty of thy kingdom. Happy is he who hath the God of Jacob for his help, whose hope is in the Lord his God, who made heaven and earth, the sea, and all that in them is, who keepeth truth for ever."

SECTION IV.

On the Wisdom and Goodness of God.

Another feature in the divine character, which is calculated to excite our most ardent affection, is, the *Wisdom* and *Goodness* of God. These two attributes may be considered under one head, since they are always inseparable in their operation. *Goodness* proposes the *end*, namely, the happiness of the sensitive and intelligent creation; and *Wisdom* selects the most proper *means* for its accomplishment.

Wherever genius appears combined with benevolent intentions and beneficent operations, we cannot withhold a certain portion of affection and regard.

When we behold a man like *Howard*, devoting his wealth

his knowledge, his intellectual and active powers, to alleviate the sorrows, and to promote the happiness of his fellow-men —when we behold him in retirement at his native mansion, a universal blessing to his neighbours around him, furnishing employment for the poor, erecting schools for the instruction of their children, watching over the morals of his neighbourhood, visiting the abodes of affliction, acting the part of a physician to their bodies, imparting spiritual instruction to their souls, promoting the knowledge and practice of religion, and extending his benevolent regards to persons of all religious persuasions—when we behold him leaving his native country and the friends of his youth, on a tour of benevolence over all Europe and the East; hazarding his health and his life in the service of humanity, diving into the depths of dungeons, plunging into the infected atmospheres of hospitals and jails, visiting the lonely and squalid prisoner, entering the wretched hovels of sorrow and affliction, administering consolation and relief, and surveying the dimensions of misery and distress among men of all nations, for the purpose of devising schemes for the relief of the distresses of suffering humanity, and for promoting the comforts of mankind—when such a character appears on the stage of life, there is no class of the human race, whose powers are not completely vitiated, but must feel towards it strong emotions of esteem and affectionate regard.

But what are all the wise and beneficent designs of a fellow-mortal, when compared with the numerous and diversified streams of benevolence which are incessantly flowing from the uncreated source of felicity! They are but as a drop to the ocean, or as an atom when compared with the immensity of the universe. On him all beings depend, from the archangel to the worm; from Him they derive their comforts; to Him they are indebted for all their powers and faculties; and on him their eternal felicity depends. Were we to prosecute this subject to any extent, it would lead us into a field on which volumes might be written, and yet the greater part of the displays of divine beneficence would remain unrecorded. I shall therefore confine myself to the selection of only a few instances of the wisdom and goodness of God.

Wherever we turn our eyes in the world around us, we behold innumerable instances of our Creator's beneficence. In order that the *eye* and the *imagination* may be gratified and charmed, he has spread over the surface of our terrestrial habitation an assemblage of the richest colours, which beautify and adorn the landscape of the earth, and present to our view

a picturesque and diversified scenery, which is highly gratifying to the principle of novelty implanted in the human mind On all sides we behold a rich variety of beauty and magnificence. Here, spread the wide plains and fertile fields, adorned with fruits and verdure; there, the hills rise in gentle slopes, and the mountains rear their snowy tops to the clouds, distilling from their sides the brooks and rivers, which enliven and fertilize the plains through which they flow. Here, the lake stretches into a smooth expanse in the bosom of the mountains; there, the rivers meander through the forests and the flowery fields, diversifying the rural scene, and distributing health and fertility in their train. Here, we behold the rugged cliffs and the stately port of the forest; there, we are charmed with the verdure of the meadow, the enamel of flowers, the azure of the sky, and the gay colouring of the morning and evening clouds. In order that this scene of beauty and magnificence might be rendered visible, He formed the element of light, without which the expanse of the universe would be a boundless desert, and its beauties forever veiled from our sight. It opens to our view the mountains, the hills, the vales, the woods, the lawns, the flocks and herds, the wonders of the mighty deep, and the radiant orbs of heaven. It paints a thousand different hues on the objects around us, and promotes a cheerful and extensive intercourse among all the inhabitants of the globe.

Again, in order to gratify the sense of *hearing*, He formed the atmosphere, and endowed it with an undulating quality, that it might waft to our ears the pleasures of sound, and all the charms of music. The murmuring of the brooks, the whispers of the gentle breeze, the soothing sound of the rivulet, the noise of the waterfall, the hum of bees, the buzz of insects, the chirping of birds, the soft notes of the nightingale, and the melody of thousands of the feathered songsters, which fill the groves with their warblings, produce a pleasing variety of delightful emotions;—the numerous modulations of the human voice, the articulate sounds peculiar to the human species, by which the interchanges of thought and affection are promoted, the soft notes of the piano forte, the solemn sounds of the organ—and even the roaring of the stormy ocean, the dashings of the mighty cataract, and the rolling thunders which elevate the soul to sentiments of sublimity and awe—are all productive of a mingled variety of pleasures; and demonstrate that the distribution of happiness is one grand end of the operations of our bountiful Creator.

To gratify the sense of *smelling*, he has perfumed the air with a variety of delicious odours, which are incessantly exhaled from a thousand plants and flowers. Countless millions of these odoriferous particles, which elude the penetrating power of the finest microscope to discover, are continually wafted about by the air, and floating around us, impervious to the sight, the hearing, and the touch, but calculated to convey pleasure to the soul, through the medium of the olfactory nerves, and to enable us to "banquet on the invisible dainties of nature."

To gratify the sense of *feeling*, he has connected pleasure with the contact of almost every thing we have occasion to touch, and has rendered it subservient for warning us of whatever may be disagreeable or dangerous. Had a malevolent Being constructed the body of man, and formed the arrangements of external nature, he might have rendered the contact of every object of touch as acutely painful as when we clasp a prickly shrub, or thrust our fingers against the point of a needle.

To gratify the sense of *taste*, and to nourish our bodies, he has furnished us with a rich variety of aliments, distributed not with a niggardly and a sparing hand, but with a luxuriant profusion, suited to the tastes of every sentient being, and to the circumstances of the inhabitants of every clime. He has not confined his bounty merely to the relief of our necessities by confining us to the use of a few tasteless herbs and roots, but has covered the surface of the earth with an admirable profusion of plants, herbs, grains, and delicious fruits of a thousand different qualities and tastes, which contribute to the sensitive enjoyment and comfort of man. In almost every region of the earth, corn is to be found, in the valleys surrounded by the snowy mountains of the North, as well as in the verdant plains of the Torrid Zone. In warm regions, cool and delicious fruits are provided for the refreshment of the inhabitants, and the trees are covered with luxuriant foliage to screen them from the intensity of the solar heat !*

* The manner in which the Creator has contrived a supply for the thirst of man, in sultry places, is worthy of admiration.—He has placed amidst the burning sands of Africa, a plant whose leaf twisted round like a cruet, is always filled with a large glass full of fresh water: the gullet of this cruet is shut by the extremity of the leaf itself so as to prevent the water from evaporating. He has planted in some other districts of the same country, a great tree, called by the negroes *Boa*, the trunk of which of a prodigious bulk, is naturally hollowed like a cistern. In the rainy season, it receives its fill of water, which continues fresh and cool in the

Every season presents us with a variety of fruits peculiar to itself, distributed by the munificent hand of the "Giver of all good." The month of June presents us with cabbages, cauliflowers, and cherries; July, with gooseberries, raspberries, peaches, and apricots; August and September scatter before us, in luxuriant abundance, plums, figs, apples, pears, turnips, carrots, cresses, potatoes, and, above all, wheat, oats, rye, and barley, which constitute the "staff of bread" for the support of man and beast; and although we are indebted chiefly to summer and autumn for these rich presents, yet, by the assistance of human art, we can preserve and enjoy the greater part during winter and spring. The soil which produces these dainties has never yet lost its fertility, though it has brought forth the harvests of six thousand years, but still repays our labour with its annual treasures;—and, were selfish man animated with the same liberal and generous views as his munificent Creator, every individual of the human family would be plentifully supplied with a share of these rich and delicious bounties of nature.

In fine, the happiness of man appears to be the object of the divine care, every returning season, every moment, by day and by night. By *day*, He cheers us with the enlivening beams of the sun, which unfolds to us the beauty and the verdure of the fields; and lest the constant efflux of his light and heat should enfeeble our bodies, and wither the tender herbs, he commands the clouds to interpose as so many magnificent screens, to ward off the intensity of the solar rays. When the earth is drained of its moisture, and parched with heat, he bids the clouds condense their watery treasures, and fly from other regions on the wings of the wind, to pour their waters upon the fields, not in overwhelming and destructive torrents, but in small drops and gentle showers, to refresh the thirsty soil, and revive the vegetable tribes. He has spread under our feet a carpet of lovely green, richer than all the productions of the Persian loom, and has thrown around our habitation an azure canopy, which directs our view to the distant regions of infinite space.—By *night*, he draws a veil of darkness over the mountains and the plains, that we may be enabled to penetrate to the regions of distant worlds, and behold the

greatest heats by means of the tufted foliage which crowns its summit. In some of the parched, rocky islands in the West Indies, there is found a tree called the *water lianne*, so full of sap, that if you cut a single branch of it, as much water is immediately discharged as a man can drink at a draught, and it is perfectly pure and limpid. See Pierre's "*Studies of Nature*."

moon walking in brightness, the aspects of the planetary globes, the long trains of comets, and the innumerable host of stars. At this season, too, all nature is still, that we may enjoy in quiet the refreshments of sleep, to invigorate our mental and corporeal powers. "As a mother stills every little noise, that her infant be not disturbed; as she draws the curtains around its bed, and shuts out the light from its tender eyes; so God draws the curtains of darkness around us, so he makes all things to be hushed and still, that his large family may sleep in peace."—In a word, if we look around us to the forests which cover the mountains, or if we look downwards to the quarries and mines in the bowels of the earth, we behold abundance of materials for constructing our habitations, for embellishing the abodes of civilized life, and for carrying forward improvements in the arts and sciences. And, if we consider the surrounding atmosphere, we shall find it to contain the principle of life, and the element of *fire*, by means of which our winter evenings are cheered and illuminated in the absence of the sun.—Contemplating all these benign agencies as flowing from the care and benevolence of our Almighty Parent, the pious mind may adopt the beautiful language of the poet, though in a sense somewhat different from what he intended:

"For me kind Nature wakes her genial power,
Suckles each herb, and spreads out every flower;
Annual for me, the grape, the rose, renew
The juice nectareous, and the balmy dew;
For me the mine a thousand treasures brings;
For me health gushes from a thousand springs;
Seas roll to waft me, suns to light me, rise;
My footstool earth, my canopy the skies." POPE.

Viewing the various scenes and harmonies of nature, in relation to man, and to the gratification of his different senses, we may also say, in the language of Akenside, in his poem "On the Pleasures of Imagination," that

——— "Not a breeze
Flies o'er the meadow, not a cloud imbibes
The setting sun's effulgence; not a strain
From all the tenants of the warbling shade
Ascends, but whence his bosom can partake
Fresh pleasure and delight.———
The rolling waves, the sun's unwearied course,
The elements and seasons, all declare
For what the Eternal Maker has ordain'd
The powers of man: we feel within ourselves
His energy divine: He tells the heart

He meant, He made us to behold and love
What He beholds and loves, the general orb
Of life and being: to be great like Him,
Beneficent and active."——

Let us now consider, for a few moments, the Wisdom which is displayed in the harmonious adjustment of the organs of sense to the scenes of external nature. All the scenes of beauty, grandeur, and benignity, which surround us, in the earth and heavens, would remain as one mighty blank, unproductive of enjoyment, unless our bodies were "fearfully and wonderfully" framed, and endowed with organs fitted for enabling us to hold a correspondence with the material world. Ten thousands of vessels, tubes, bones, muscles, ligaments, membranes, motions, contrivances, and adaptations, beyond the reach of the human understanding fully to investigate or to comprehend, must be arranged, and act in harmonious concert, before any one sense belonging to man can perceive and enjoy its objects.

Before the *eye* can behold a landscape, and be charmed with its beauties, it was requisite that three humours should be formed, of different sizes, different densities, and different refractive powers—three coats, or delicate membranes, with some parts opaque, and some transparent, some black, and some white, some of them formed of *radial*, and some with *circular* fibres, composed of threads finer than those of the spider's web. The *crystalline* humour required to be composed of two thousand very thin spherical lamina, or scales, lying one upon another, every one of these scales made up of one single fibre, or finest thread, wound in a most stupendous manner, this way, and that way, so as to run several courses, and to meet in as many centres. This curious and delicate piece of organization required to be compressed into the size of a ball of only half an inch in diameter, and a socket composed of a number of small bones, to be hollowed out and exactly fitted for its reception. A bed of loose fat for this ball to rest upon, a lid or curtain to secure it from danger, a variety of muscles to enable it to move upwards and downwards, to the right and to the left, and a numerous assemblage of minute veins, arteries, nerves, lymphatics, glands, and other delicate pieces of animal machinery, of which we have no distinct conception, were still requisite to complete this admirable organ. Even in this state it would be of no use for the purpose of vision, unless it were connected with the brain by the optic nerve, through the medium of which the impressions of visible objects are conveyed to the soul. Still, in addition to all these contrivances, a won-

derful machinery requires to be in action, and an admirable effect produced, before a landscape can be contemplated. Ten thousand millions of rays, compounded of a thousand different shades of colour, must fly off in every direction from the objects which compose the surrounding scene, and be compressed into the space of one-eighth of an inch, in order to enter the eye, and must paint every object in its true colour, form, and proportion, on a space not exceeding half an inch in diameter. Were any one of the parts which compose this complicated machine, either wanting or deranged; were it changed into a different form, or placed in a different position; were even a single muscle to lose its capacity of acting, we might be for ever deprived of all the enchanting prospects of the earth and heavens, and enveloped in the darkness of eternal night. Such is the skill and intelligence requisite for accomplishing, even in a single organ, the purposes of Divine benevolence.

Again, before we could enjoy the harmony of sounds, the charms of music, and the pleasures of conversation, an instrument no less wonderful than the eye required to be constructed. In the *ear*, which is the organ of hearing, it was requisite, that there should be an outward porch for collecting the vibrations of the air, constructed, not of fleshy substances, which might fall down upon the orifice, or absorb the sounds, nor of solid bones, which would occasion pain and inconvenience when we repose ourselves--but composed of a cartilaginous substance, covered with a smooth membrane, endowed with elasticity, and bent into a variety of circular folds, or hollows, for the reflection of sound. It was farther requisite, that there should be a tube, or passage, composed partly of cartilage, and partly of bone, lined with a skin or membrane, and moistened with a glutinous matter, to form a communication with the internal machinery of this organ, where the principal wonders of hearing are performed. This machinery consists, first, of the *tympanum*, or *drum* of the ear, which consists of a dry, thin, and round membrane, stretched upon a bony ring, so as actually to resemble the instrument we call a drum. Under this membrane is a small nerve, or string, stretched tight, for the purpose of stretching or relaxing the drum, and increasing or diminishing its vibrations, so as to render it capable of reflecting every possible tone. Behind it is a cavity, hewn out of the temporal bone, the hardest one in the body, in which there seems to be an echo, by which the sound is reflected with the utmost precision. This cavity contains four very small, but remarkable bones, denominated the *hammer*, the *anvil*, the *orbicular bone*, and the *stirrup*, all connected

together, and necessary for contributing to the extension and vibration of the tympanum. In this cavity are also formed various windings or cavities filled with air; and, in order that the air may be renewed, there is an opening which communicates with the back part of the mouth, called the Eustachian tube.

The next apparatus belonging to this curious machine, is the *Labyrinth*, which is composed of three parts, the *vestibule* or porch, *three semicircular canals*, and the *cochlea*. This last is a canal, which takes a spiral course, like the shell of a snail, and is divided by a very thin lamina, or septum of cords, which keeps decreasing from the base to the top. The air acting on either side of these diminutive cords, produces a motion, nearly in the same manner as the sound of one musical instrument excites a tremulous motion in the cords of another. All these tubes, and winding canals, may be considered as so many sounding galleries, for augmenting the smallest tremours, and conveying their impressions to the auditory nerves, which conduct them to the brain. Besides the several parts now mentioned, a number of arteries, veins, lymphatics, glands, and a variety of other contrivances, which the human mind can neither trace nor comprehend, are connected with the mechanism of this admirable organ.

All this curious and complicated apparatus, however, would have been of no avail for the purpose of hearing, had not the atmosphere been formed, and its particles endowed with a tremulous motion. But, this medium being prepared, a sounding body communicates an undulatory motion to the air, as a stone thrown into a pond produces circular waves in the water; the air, thus put in motion, shakes the drum of the ear; the tremours, thus excited, produce vibrations in the air within the drum; this air shakes the handle of the hammer; the hammer strikes the anvil, with which it is articulated; the anvil transmits the motion to the stirrup, to which its longer leg is fastened; the stirrup transmits the motion it has received, to the nerves; and the nerves, vibrating like the strings of a violin, or lyre, and the motion being still further augmented in the *Labyrinth*,—the soul, in a manner altogether incomprehensible to us, receives an impression proportioned to the weakness or intensity of the vibration produced by the sounding body. Such is the exquisite and complicated machinery which required to be constructed, and preserved in action every moment, before we could enjoy the benefits of sound, and the pleasures of articulate conversation.

Again, before we could enjoy the pleasures of *feeling*, an extensive system of organization required to be arranged. A system of nerves, originating in the brain and spinal marrow, and distributed, in numberless minute ramifications, through the heart, lungs, bowels, blood-vessels, hands, feet, and every other part of the body, was requisite to be interwoven through the whole constitution of the animal frame, before this sense, which is the foundation of all the other sensations, and the source of so many pleasures, could be produced. Wherever there are nerves, there are also sensations; and wherever any particular part of the body requires to exert a peculiar feeling, there the nerves are arranged and distributed in a peculiar manner, to produce the intended effect. And how nicely is every thing arranged and attempered, in this respect, to contribute to our comfort! If the points of the fingers require to be endowed with a more delicate sensation than several other parts, they are furnished with a corresponding number of nervous ramifications; if the heel require to be more callous, the nerves are more sparingly distributed. If feeling were equally distributed over the whole body, and as acutely sensible as in the membranes of the eye, our very clothes would become galling and insupportable, and we should be exposed to continual pain; and if every part were as insensible as the callous of the heel, the body would be benumbed, the pleasures we derive from this sense would be destroyed, and the other organs of sensation could not perform their functions in the manner in which they now operate. So that in this, as well as in all the other sensitive organs, infinite Wisdom is admirably displayed in executing the designs of Benevolence.

In order that we might derive enjoyment from the various aliments and delicious fruits which the earth produces, a peculiar organization, different from all the other senses, was requisite to be devised. Before we could relish the peculiar flavour of the pear, the apple, the peach, the plumb, or the grape, the *tongue*, the principal organ of *taste*, required to be formed, and its surface covered with an infinite number of nervous *papillæ*, curiously divaricated over its surface, to receive and convey to the soul the impressions of every flavour. These nerves required to be guarded with a firm and proper tegument or covering, to defend them from danger, and enable them to perform their functions so long as life continues; and at the same time, to be perforated in such a manner, with a multitude of pores, in the papillary eminences, as to give a free admission to every variety of taste. It was likewise ne-

cessary, that these papillary nerves should be distributed in the greatest number, in those parts of the organ to which the objects of taste are most frequently applied; and hence we find, that they are more numerous on the upper than on the lower parts of the tongue; and, therefore, when we apply highly-flavoured substances to the under part, we are not so sensible of the taste, till we remove them to the upper surface. A variety of veins, arteries, glands, tendons, and other parts with which we are unacquainted, are also connected with this useful organ. When we consider how frequently these delicate organs are used, during a length of years, it is matter of admiration how well they wear. While our clothes wear out in the course of a year or two, while the hairs of our heads turn grey, and are nipt asunder at the roots, and while age shrivels the most beautiful skin, these delicate nervous papillæ last longer than instruments of iron or steel; for the sense of taste is generally the last that decays. For the bestowment of this sense, therefore, and the pleasures it conveys, we have abundant reason to admire and adore the Wisdom and Goodness of our Almighty Creator.

Finally, that we might be regaled with the scent of flowers, and the aromatic perfumes of spring and summer, and that none of the pleasures of nature might be lost, the organ of *smelling* was constructed to catch the invisible odoriferous effluvia which are continually wafted through the air. For this purpose it was requisite that bones, nerves, muscles, arteries, veins, cartilages, and membranes, peculiarly adapted to produce this effect, should be arranged, and placed in a certain part of the body. As the bones of the head are too hard for this purpose, the nerves of smelling required to have a bone of a peculiar texture, of a spongy nature, full of little holes, like a sieve, through which they might transmit their slender threads or branches to the papillous membrane which lines the cavities of the bone and the top of the nostrils. The nostrils required to be cartilaginous and not fleshy, in order to be kept open, and to be furnished with appropriate muscles to dilate or contract them as the occasion might require. It was likewise requisite, that they should be wide at the bottom, to collect a large quantity of effluvia, and narrow at the top where the olfactory nerves are condensed, that the effluvia might act with the greatest vigour, and convey the sensation to the brain. By means of these and numerous other contrivances, connected with this organ, we are enabled to distinguish the qualities of our food, and to regale ourselves on those invisible effluvia which are incessantly flying off from the ve-

getable tribes, and wafted in every direction through the atmosphere.

Of all the senses with which we are furnished, the sense of smelling is that which we are apt to consider as of the least importance; and some have even been ready to imagine, that our enjoyments would scarcely have been diminished, although its organs had never existed. But, it is presumptuous in man to hazard such an opinion in reference to any of the beneficent designs of the Creator. We know not what relation the minutest operations, within us or around us, may bear to the whole economy of nature, or what disastrous effects might be produced, were a single pin of the machinery of our bodies broken or destroyed. The exhalations which are, at this moment, rising from a putrid marsh in the centre of New Holland, and hovering in an invisible form, over that desolate region, may be forming those identical clouds which, the next month, shall water our fields and gardens, and draw forth from the flowers their aromatic perfumes. The sense of smelling may be essentially requisite to the perfection of several of the other senses; as we know that the sense of feeling is inseparably connected with the senses of seeing, hearing, and tasting.—Let us consider, for a moment, some of the agencies which require to be exerted when this sense is exercised and gratified. Before we could derive pleasure from the fragrance of a flower, it was requisite that a system of the finest tubes, filaments, and membranes should be organized, endowed with powers of absorption and perspiration, furnished with hundreds of vessels for conveying the sap through all its parts, and perforated with thousands of pores to give passage to myriads of odoriferous particles, secreted from the internal juices. It was also requisite that the atmosphere should be formed, for the purpose of affording nourishment to the plant, and for conveying its odoriferous effluvia to the olfactory nerves. The rains, the dews, the principle of heat, the revolution of the seasons, the succession of day and night, the principle of evaporation, the agitation of the air by winds, and the *solar light*,—all combine their influence and their agencies in producing the grateful sensation we feel from the smell of a *rose*. So that the sense of smelling is not only connected with the agency of all the terrestrial elements around us, but bears a relation to the vast globe of the sun himself; for an energy exerted at the distance of ninety-five millions of miles, and a motion of 200,000 miles, every second, in the particles of light, are necessary to its existence; and consequently, it forms one of the subordinate ends for which that luminary was created:—and, being related

to the sun, it may bear a certain relation to similar agencies which that central globe is producing among the inhabitants of surrounding worlds.

Thus it appears, that the various senses of man, as well as the external objects which contribute to their gratification, are the results of Infinite Wisdom and Goodness, and calculated to promote the happiness of sensitive and intelligent beings.

But, before any one of these senses could perform its functions, it required to be united with a most wonderful system of organization. The heart required to be endowed with an immense degree of muscular power, and to be set in action in the centre of this complicated system—hundreds of arteries required to be bored, and ramified, and arranged, to convey the blood to its remotest extremities, and hundreds of veins to bring it back again to its reservoir—thousands of lacteal and lymphatic tubes to absorb nutriment from the food, and convey it to the circulating fluid—thousands of glands to secrete humours that are noxious or redundant from the mass of blood, and emunctories to throw them off from the system —hundreds of muscles for moving the different members of the body, and for conveying the whole corporeal frame from place to place—hundreds of fine cords infinitely ramified over the whole body, to convey sensation to all its parts, and thousands of millions of perforations to be made in the skin, through which the insensible perspiration might continually flow. To support this fine and delicate system of vessels, hundreds of bones of diversified forms, and different sizes, and connected together by various modes of articulation, required to be constructed and arranged, and nicely adapted to their peculiar functions; and hundreds of tendons and ligaments, to connect these bones with the muscles, and with every other part of the animal frame. This machine required to be preserved in constant action, whether we be sleeping or waking, sitting or standing, in motion or at rest. The heart required to give ninety-six thousand strokes every twenty-four hours, to send off streams of the vital fluid through hundreds of tubes, and to impel the whole mass of blood through every part of the body every four minutes. The lungs required to be in constant play, expanding and contracting their thousand vesicles, at least twenty times every minute, to imbibe the oxygen of the atmosphere, and to transmit its enlivening influence to the circulating fluids—the stomach to be dissolving the food, and preparing it for the nourishment of the body—the liver and kidneys to be drawing off their secretions—the lacteals to be extracting nutritious particles, to be conveyed, by the

absorbent vessels, into the mass of the blood—and the perspiration, which might otherwise clog the wheels of the whole machine, to be thrown off incessantly through millions of pores. All this curious and delicate machinery, constructed of the most flabby substances, required to be put in motion, and to be preserved in action every moment, before we could contemplate the beauties of a landscape, be delighted with the sounds of music, or inhale the fragrance of a rose.

It is worthy of notice, that, in the construction and arrangement of these numerous and complicated parts and functions, there is not a single instance, that any physiologist can produce, in which *pain* is the *object* of the contrivance. Of all the thousands of adaptations which Infinite Wisdom has contrived, there is not *one* but what has for its object, the communication of pleasure to the sentient being in which it is found.—If a number of small muscles are connected with the eye, it is for the purpose of rendering that organ susceptible of a quick and easy motion in every direction, to meet every exigence. If the arteries are furnished with numerous valves, opening only in one direction, it is intended to prevent the blood from returning by a wrong course, and endangering the whole structure of the animal machine. If a joint is formed to move only in one direction, as the joints of the fingers, it is intended to prevent those inconveniences which would inevitably have been felt, had it been capable of moving in every direction. If another kind of joint is constructed so as to move in every direction, it is intended to enable us to perform, with facility, those movements and operations which would otherwise have been either impossible, or have been attended with the greatest inconvenience and pain. There are certain parts connected with the human frame, whose precise use cannot be accurately determined, but this is owing to our limited knowledge of the various functions which are requisite to be performed in this complicated machine. In no instance whatever can it be shown, that the infliction of pain is the object of any one part or function of whose use we are uncertain;—and it is conformable to the dictates of the soundest reason to conclude, that, since every part, whose use we can ascertain, is adapted to communicate pleasure, every other part, throughout every branch of the animal system, is calculated to produce a similar effect.

It is true, indeed, that pain is frequently felt in the different members which compose our corporeal system; but this is not owing to its original construction, but to the derangement which its parts receive, either from internal disease or from

external violence: and such consequences are the effects, either of the folly of man, in exposing his body to danger or in using its members for improper purposes,--or of the physical changes which have happened in the system of nature since man was created,—or of those depraved and immoral passions which so frequently agitate and convulse his corporeal frame.

Let us now endeavour, if we can, to sum up a few of the blessings which we enjoy from these wise arrangements of our Beneficent Creator. In our bodies there are reckoned 245 *bones*, each of them having forty distinct scopes or intentions, and 446 muscles for the purpose of motion, each having at least ten several intentions. All these are ready every moment to perform their functions; and every breath we draw, whether we be in motion or at rest, asleep or awake, a hundred muscles at least are in constant action. In the act of breathing, we respire at least twenty times every minute; the heart exerts its muscular force in propelling the blood into the arteries sixty times every minute; the stomach and abdominal muscles are every moment in action, and the curious little bones of the ear are ever ready to convey sensations of the softest whisper to the brain. So that, without an hyperbole, or the least extravagance of expression, it may truly and literally be said, that we enjoy *a thousand blessings every minute*, and, consequently, sixty thousand every hour, and one million four hundred and forty thousand every day. For, if any one of these numerous functions were to stop, or to be interrupted, pain, and even death itself might be induced. Let us ask the man who is gasping for breath, under an incurable asthma, or him who is smarting under the pain of a toothache, or him who has wounded a nerve, an artery, or a vein, or him who has dislocated his shoulder-blade, if he would not consider it as a peculiar blessing to have the functions of nature restored to their original action? And if one member out of joint, or one function out of order, produces so much pain and uneasiness, how grateful ought we to feel for the thousands of blessings we enjoy every moment, while the wheels of the animal machine are moving on with smoothness and harmony! If we consider the number of years during which these blessings have been continued,—if we consider the mercies received in childhood, which have been long overlooked or forgotten,--if we count the many nights which we have passed in sound repose, and the many days we have enjoyed without bodily pain,—if we reflect on the numerous objects of sublimity and beauty with which our eyes have been delighted, the numerous sounds which have charmed our ears and cheered our

hearts, and the numerous gratifications which our other senses have received; if we consider how often food has been provided and administered for the nourishment of our bodies, and from how many visible and invisible dangers we have been delivered—and, if we view all these countless blessings as proceeding every moment from Him, "whose hands have made and fashioned us," and who "breathed into our nostrils the breath of life," can we forbear to recognise our Almighty Benefactor as worthy of our supreme affection and our most lively gratitude?

"For me, when I forget the darling theme,—
Be my tongue mute, may fancy paint no more,
And, dead to joy, forget my heart to beat."

Under an impression of the diversified agencies of Divine Wisdom which are incessantly contributing to our enjoyment, and of the vast profusion of our Creator's beneficence which we behold around us, and experience every passing hour, can we forbear exclaiming with the enraptured Poet:—

"When all thy mercies, O my God!
My rising soul surveys,
Transported with the view, I'm lost
In wonder, love, and praise.
Through every period of my life
Thy goodness I'll proclaim;
And, after death, in distant worlds,
Renew the glorious theme.
Through all eternity to Thee
A joyful song I'll raise;
For, oh! eternity's too short
To utter all thy praise."

If, then, the construction of our bodies, and the terrestrial scene in which we are placed, present so many striking displays of Wisdom and Benevolence, what an astonishing and transporting scene of Divine Benignity would burst upon the view, were we permitted to explore those more extensive provinces of the empire of Omnipotence, where physical and moral evil have never shed their baleful influence to interrupt the happiness of intellectual natures! Could we soar beyond the regions of the planetary system; could we penetrate into that immensity of worlds and beings which are scattered in magnificent profusion through the boundless fields of ether; could we draw aside the veil which now conceals the grandeur and beauty of their physical economy and arrangements; could we behold their inhabitants arrayed in robes of beauty

with extatic joy beaming from their countenances, basking perpetually in the regions of bliss, united to one another by indissoluble bands of love and affection, without the least apprehension of evil, or of an interruption to their enjoyments; and looking forward with confidence to an interminable succession of delighted existence; could we retrace the history of their Creator's dispensations towards them since the first moment of their existence, and the peculiar displays of divine glory and Benignity, that may occasionally be exhibited to their view,—it is more than probable, that all the displays of Wisdom and Benevolence which we now behold, numerous as they are, would be thrown completely into the shade, and that this world would appear only as a Lazar-house, when compared with the bright and transporting scenes of the celestial worlds. This we are infallibly led to conclude, in regard to a certain class of intelligences in the future state, by the express declarations of Scripture. For thus it is written, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." And if renovated men shall experience such superior enjoyments in the eternal world, there can be no doubt that all those intelligences, in every region, who have retained their primitive integrity, are at this moment in the possession of similar transporting enjoyments. It must, therefore, have an additional tendency to elevate our affections to the Supreme Intelligence, when we view Him not only communicating happiness to the various tribes of beings which people our globe, but also distributing streams of felicity in boundless profusion, among the inhabitants of unnumbered worlds.

I shall now conclude my illustrations of this topic, by exhibiting a few instances of the Wisdom and Goodness of God as delineated in the Sacred Scriptures.

"The Lord is good to all, and his tender mercies are over all his works. He stretched forth the heavens, and laid the foundation of the earth, and formeth the spirit of man within him. He planted the ear, and formed the eye; and he breathed into our nostrils the breath of life. In his hand is the soul of every living thing, and the breath of all mankind. With him is wisdom and strength, and his understanding is infinite. He is wonderful in counsel, and excellent in working. He hath established the world by his wisdom, and stretched out the heavens by his understanding. O the depth of the riches both of the wisdom and the knowledge of God! how unsearchable are his operations, and his ways past find-

ing out! He causeth the vapours to ascend from the ends of the earth; he bindeth up the waters in his thick clouds, and the cloud is not rent under them. He hath compassed the waters with bounds, until the day and night come to an end. He visiteth the earth and watereth it; he greatly enricheth it with rivers; he prepareth corn for its inhabitants; he watereth the ridges thereof abundantly; he settleth the furrows thereof; he maketh it soft with showers; he blesseth the springing thereof; he crowneth the year with his goodness, and his paths drop fatness. The pastures are clothed with flocks; the valleys are covered over with corn, and the little hills are encircled with joy.*

"He sendeth the springs into the valleys which run among the hills; they give drink to every beast of the field. Beside these springs the fowls of heaven have their habitation, which sing among the branches. He causeth the grass to grow for the cattle, and herb for the service of man; and wine that maketh glad the heart of man, and oil that maketh his face to shine, and bread that strengtheneth his heart. He planted the tall trees and the cedars of Lebanon, where the birds make their nests, and the storks their dwellings. The high hills are a refuge for the wild goats, and the rocks for the conies. He appointed the moon for seasons, and the sun to enlighten the world; he makes darkness a curtain for the night, till the sun arise, when man goeth forth to his work and to his labour till the evening. How manifold are thy works, O Lord! In *wisdom* hast thou made them all; the earth is full of thy riches; so is the great and wide sea wherein are things creeping innumerable, both small and great beasts. These all wait upon thee, that thou mayest give them their meat in due season. Thou givest them—they gather; thou openest thine hand—they are filled with good. Thou hidest thy face—they are troubled; thou sendest forth thy Spirit—they are created; and thou renewest the face of the earth. The glory of the Lord shall endure for ever; Jehovah shall rejoice in all his works. He is Lord of heaven and earth; he giveth to all, life, and breath, and all things; he hath made of one blood all nations of men, to dwell on all the face of the earth; and hath determined the times before appointed, and the bounds of their habitation. For in him we live, and move, and have our being. I will sing unto Jehovah as long as I

* In this, and several other quotations from the Scriptures, the literal rendering from the Hebrew is substituted in place of the common translation, and the *supplements* are frequently omitted.

live; I will sing praises to my God, while I have my being; I will utter abundantly the memory of his great goodness, and speak of all his wondrous works."

The inspired writers rise to still higher strains when they celebrate the Divine Goodness in reference to our eternal salvation.

"Praise ye Jehovah, for Jehovah is good; he remembered us in our low estate for his mercy endureth for ever. I will praise thee. O Lord, my God, *with all my heart*, and I will glorify thy name for evermore; for great is thy mercy toward me, and thou hast delivered my soul from the lowest hell.—God so loved the world, that he gave his only begotten Son, that whosoever believeth on him should not perish but have everlasting life. He sent an angel from the celestial glory to announce his birth; and a multitude of the heavenly host to proclaim, Glory to God in the highest, peace on earth, and good will to men. He spared not his own Son but delivered him up for us all—and shall he not with him also freely give us all things? Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly things in Christ; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace.—Bless the Lord, O my soul, and all that is within me bless his holy name; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving kindness and tender mercies. As the heaven is high above the earth, so great is his mercy toward them that fear him. The mercy of Jehovah is from everlasting to everlasting, upon them that fear him; and his righteousness unto children's children.—Many, O Lord, my God, are thy wonderful works, which thou hast done, and thy thoughts to us-ward, they cannot be reckoned up in order unto thee; if I would declare and speak of them, they are more than can be numbered.—I will praise thee, for I am fearfully and wonderfully made: marvellous are thy works. How precious are thy thoughts (or designs) towards me, O God! how great is the sum of them! If I should count them, they are more in number than the sand."

Thus it appears, that both the system of Nature, and the system of revelation, concur in exhibiting the Wisdom and benevolence of the Deity as calculated to excite the highest degree of ardent affection in the minds of the whole intelligent creation. If an atom of gratitude is due to an earthly benefactor, it is impossible to set bounds to that affection and gratitude which ought incessantly to rise in our hearts to-

wards the Creator of the universe, who is the "Father of mercies, and the God of all consolation." And, therefore, we need not wonder, that "holy men of old," whose minds were overpowered with this sacred emotion, broke out into language which would be deemed extravagant, by the frigid moralists of the present age. Under a sense of the unbounded love and goodness of God, the Psalmist felt his heart elated, and formed these pious resolutions: "Seven times a day will I praise thee, O Lord! At midnight will I rise to give thanks to thee, because of thy righteous precepts, I will rejoice in the way of thy precepts, as much as in all riches. The law of thy mouth is better unto me than thousands of gold and silver. O, how love I thy law! it is my meditation all the day. I will speak of thy testimonies before kings, and will not be ashamed of thy commandments. Whom have I in heaven but thee? and there is none upon earth that I desire, besides thee. As the hart panteth after the brooks of water, so panteth my soul after thee, O God!" Under similar emotions, the Apostle Paul exclaims, "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

SECTION V.

On the Mercy and Patience of God.

Another feature in the divine character, which is peculiarly calculated to excite admiration, affection, and gratitude, is the *Mercy and Patience of God.*

Mercy has its source in the Divine Goodness, and may be considered as a particular modification of the Benevolence of the Deity. Goodness is the *genus*, Mercy the *species*. The Goodness of God extends to all the creatures he has formed, of whatever description or character,—to the fowls of the air, the fishes of the sea, the microscopic animalcula, and the most wicked class of human beings, as well as to angels, archangels, and other superior intelligences. Mercy can have a reference only to those who have sinned against their Maker, and rendered themselves unworthy of his favours. It consists in the bestowment of blessings upon those who have forfeited every claim to them, and have rendered themselves obnoxious to

punishment. It cannot be exercised toward "the angels who have kept their first estate," or towards any other class of holy intelligences, because they do not stand in need of its exercise. —The *Patience* or *Forbearance* of God, is that attribute of his nature which consists in his bearing long with sinners, and refraining from inflicting deserved punishment, notwithstanding their impenitence, and long-continued provocations.

These attributes are seldom displayed, in our world, by one man, or class of men, towards another. Instead of clemency, mercy, and forbearance, we find in the character of mankind, as delineated in the page of history, the principle of *revenge* operating more powerfully than almost any other disposition; and, therefore, when any striking instance of mercy and long-suffering is exhibited in human conduct, we are disposed to wonder at it, and to admire it as an extraordinary moral phenomenon. When we behold a personage who is possessed of every degree of moral and physical power for crushing his enemies—yet remaining calm and tranquil, and forbearing to execute deserved punishment, notwithstanding repeated insults and injuries, we are led to admire such qualities, as indicating a certain degree of greatness and benevolence of mind. On this principle, we admire the forbearance of David, the anointed king of Israel, towards Saul, his bitterest enemy, when he had an opportunity of slaying him at the cave of En-gedi; and afterwards, when he was sleeping in a trench at Hachila;—and at the clemency which he exercised towards Shimei, who had cursed and insulted him, and treated him most reproachfully. On the same principle, we admire the conduct of Sir Walter Raleigh, a man of known courage and honour, towards a certain rash, hot-headed youth. Being very injuriously treated by this impertinent mortal, who next proceeded to *challenge* him, and, on his refusal, spit on him, and that too in public;—the knight, taking out his handkerchief, with great calmness, made him only this reply: "Young man, if I could as easily wipe your blood from my conscience, as I can this injury from my face, I would this moment take away your life."

In order to exhibit the Mercy and Long-suffering of the Deity in their true light, let us consider, for a moment, some of the leading features in the conduct and the character of mankind.—Whether we go back to the remote ages of antiquity, or review the present moral state of the inhabitants of our globe, we shall find the following, among many other similar traits, in the character of the great mass of this world's population:—*An utter forgetfulness of God*, and *the prevalence of abominable idolatries*. Though an invisible and Omnipo-

tent energy may be clearly perceived in that majestic machinery by which the vault of heaven appears to be whirled round our globe from day to day; and though every returning season proclaims the exuberant Goodness of that Being who arranged our terrestrial habitation,—yet, of the great majority of human beings that have hitherto existed, or now exist, it may with truth be said, that "God is not in all their thoughts, and the fear of God is not before their eyes." And how grovelling have been the conceptions of those who have professed to offer their adorations to a superior Intelligence! They have changed the glory of the incorruptible God, into an image made like to corruptible man, and have invested with the attributes of Divinity, a block of marble, the stock of a tree, a stupid ox, and a crawling reptile; to which they have paid that worship and homage which were due to the Almighty Maker of heaven and earth.—*Blasphemy and Impiety* is another characteristic of the majority of our species. How many have there been of our wretched race in all ages, and how many are there in the present age, who "set their mouths against the heavens in their blasphemous talk," and "dare defy the Omnipotent to arms!" They say to God, "Depart from us, for we desire not the knowledge of thy ways: What is the Almighty, that we should serve him? and what profit should we have, if we pray unto him?" While his hand is making their pulse to beat, and their lungs to play, and while he is distributing to them corn, and wine, and fruits, in rich abundance, they are blaspheming his venerable Majesty, and prostituting these very blessings for the purpose of pouring dishonour on his name.

The *diabolical passions* which men have displayed towards one another, is another striking trait in their character. War has been their employment and their delight in every age. Thousands of rational beings of the same species have set themselves in array against thousands, and have levelled at each other spears, and arrows, and darts, and musquetry, and cannon, and every other instrument of destruction, till legs, and arms, and skulls, and brains, were mingled with the dust —till the earth was drenched with human gore—till cities, and towns, and villages, were tumbled into ruins, or given up as a prey to the devouring flames—and till the bounties of Providence, which God had provided for man and beast, were destroyed, and trampled down as the mire of the streets. And, what adds to the enormity of such dreadful passions, they have often had the effrontery to implore the assistance of the God of mercy in this work of horror and destruction. When

to all these abominable dispositions and practices, we add, the numerous other acts of atrocity, that are daily committed in every quarter of the world,—the oppression and injustice which the poor, the widow, and the fatherless have suffered from the overwhelming hand of Power; the persecutions which Tyranny has inflicted on the select few, who have raised their voices against such abominations; the falsehood, and treachery, and perjury, which are rampant in every land; the lewd and unnatural crimes that are daily committed; the thefts, and murders, and assassinations, that are incessantly perpetrating in some one region of the world or another; the haughty pride and arrogance which so many of the puny sons of men assume; the murmurings and complainings at the dispensations of Providence, and the base ingratitude with which the majority of mankind receive the bounties of Heaven;—and when we consider, for how many thousands of years these abominable dispositions have been displayed, we have reason to wonder that condign punishment is not speedily executed, and that the Almighty does not interpose his Omnipotence, to shatter this globe to atoms, and to bury its inhabitants in the gulf of everlasting oblivion.

Yet, notwithstanding these depraved and ungrateful dispositions; notwithstanding that this spacious world, which was erected for a temple to the Deity, has been turned into a temple of idols, its seas and rivers stained, and its fields drenched with the blood of millions of human beings, and its cities transformed into a sink of moral pollution; in spite of all these innumerable and aggravated provocations, the God of heaven still exercises his Mercy, Long-suffering and Forbearance. He impels the earth in its annual and diurnal course, to bring about the interchanges of day and night, and the vicissitudes of the seasons; he makes his sun to arise on the world, to cheer the nations with his light and heat; he sends his rains, to refresh the fields, both of "the just, and of the *unjust;*" he causes the trees, the herbs, and the flowers, to bud and blossom every returning spring; he ripens the fields in harvest; he crowns the year with his bounty, and encircles the little hills with rejoicing. Instead of "sending forth his mighty winds," in incessant storms and hurricanes, to tear up whole forests by their roots, and to lay waste the productions of the soil, he fans the groves and the lawns with gentle breezes, and odoriferous gales. Instead of opening the cata racts of heaven, and dashing down overwhelming torrents, to deluge the plains, and frustrate the hopes of man, he refreshes the parched ground with gentle showers, as if they proceeded

from a watering-pot. Instead of confining our sensitive enjoyments to bread and water, as if we were the tenants of a jail, he has strewed our gardens and fields with every variety of luxuriant delicacies, to gratify every appetite. Instead of directing the lightnings to set on fire the mountains, and to level our cities to the ground, and the thunders to roll incessantly around us, he commands this terrific meteor to visit us only at distant intervals, and in its gentler operations, just to remind us what tremendous instruments of destruction he is capable of wielding, and that we ought to "be still and know that He is God," and that "he has punished us less than our iniquities deserve." O that man would praise the Lord for his Mercy, and for his Long-suffering towards the children of men!

This character of God is *peculiar to himself*, and cannot be supposed to belong, unless in a very inferior degree, to any created intelligence. Were the meekest man that ever appeared on the theatre of our world—or were even one of the highest intelligences in heaven to be invested with a portion of the attribute of omniscience; could he penetrate, at one glance, over all that hemisphere of our globe on which the sun shines, and, at the next glance, survey the other hemisphere which is enveloped in darkness; could his eye pierce into the secret chambers of every habitation of human beings, in every city, and town, and village, and especially into those haunts where crimes are veiled by the shades of night from every human eye; could he behold at one glance all the abominations that are hourly perpetrating in every region of the world—the Pagan worshippers in Thibet and Hindostan, performing their cruel and execrable rites—the wheels of Juggernaut crushing to death its wretched devotees—the human victims which are tortured and sacrificed, to gratify the ferocity of some barbarous chief—the savage hordes of New Zealand, feasting on the flesh of their fellow-men, whom they have cruelly butchered, and drinking their blood out of human skulls—the Indians of America, tearing with pincers the flesh of their prisoners, and enjoying a diabolical pleasure in beholding their torments—the haughty Inquisitors of Spain insulting their devoted victims, in the name of the merciful Saviour, and preparing tortures, and stakes, and flames for their destruction—the assassin plunging his dagger into his neighbour's bosom—the midnight robber entering into the abode of honest industry, strangling its inmates, and carrying off their treasures—the kidnapper tearing the poor African from his wife and children, and native land—the unfeeling planter and overseer lashing his degraded slaves—tyrants and persecutors dragging "the ex-

cellent ones of the earth" to prisons, to dungeons, and to gibbets—the malevolent and envious man devising schemes for the ruin and destruction of his neighbour—the mutinous crew, in the midst of the ocean, rising up against their superiors, slashing them with their sabres, and plunging their bodies into the deep—the gamester ruining a whole family by a throw of the dice—the sceptic sporting with the most sacred truths—the atheist attempting to defy the Omnipotent—the prostitute wallowing in the mire of uncleanness—the drunkard blaspheming the God of heaven in his midnight revels—numerous tribes of human beings, in every quarter of the globe, dashing out each other's brains in mutual combat—hypocritical professors of religion, harbouring malice and revenge against their brethren—and thousands of other iniquitous scenes which are daily presented before the pure eyes of Omniscience: could he behold all the abominable acts of this description which are perpetrated on the surface of our globe, in the course of *a single day*, and were the elements of nature under his control, for executing condign punishment on transgressors,—it is more than probable, that, before another day dawned upon the world, the great globe we inhabit would be shattered to its centre, and enveloped in devouring flames. For no finite intelligence could refrain his indignation for a length of years, or could penetrate into all the reasons, why "sentence against an evil work should not be *speedily* executed;" why the murderer should not be arrested by death before his hand is lifted up to strike; why the tyrant should not be cut off before his victims are secured; and why the slave should be doomed to drag out so many long years under the rod of a relentless master. But God beholds all these actions in all their bearings and relations to the plan of his government, and in all their eternal consequences; and, beholding them, he "keeps silence," and refrains from executing immediate and deserved punishment.

This part of the divine character, when seriously considered, is calculated to excite strong emotions of admiration and wonder; and these emotions must be raised to their highest pitch, when we consider the many instruments of vengeance which are every moment wielded by the hand of the Almighty. If forbearance were owing to *impotence*, or a want of means for the infliction of retributive justice, our admiration would cease. But all the elements of nature are under the immediate control of the Governor of the universe; and, in a thousand modes incomprehensible by us, He could make them the instruments of his vengeance to chastise a guilty world. "For

in his hand is the soul of every living thing, and the breath of all mankind." Let us consider, for a little, some of those agents which lie within the sphere of our knowledge in the system of nature."

Of all the elements of nature there is none more delightful and beautiful in its effects than *light*. "Truly the light is sweet, and a pleasant thing it is for the eyes to behold the sun." It diffuses a thousand shades of colouring over the hills, the vales, the rivers, and the boundless deep, and opens to our view the glorious host of heaven. Yet this delightful visitant, by a slight modification, from the hand of Omnipotence, is capable of being transformed into the most destructive element in nature. Light flies from the sun at the rate of 200,000 miles in a second of time; and it is owing to its particles being almost infinitely small, that we feel no inconvenience from their rapid velocity. But, were the Creator to condense several millions of these particles into one, or impel them with a still greater velocity, the solid crust of our globe would be perforated and shattered in every point by this celestial artillery, and its inhabitants would soon be battered to atoms.

Again, the *atmosphere* which surrounds us, and in which we live and breathe; which contains the principles of life; which fans us with its gentle gales, and wafts to our ears the harmonies of music—is capable of being converted into an instrument of terror and destruction. It is composed chiefly of two different ingredients; one of these is the principle of flame,—and if the other ingredient were extracted from the atmosphere, and this principle left to exert its native energy without control, instantly the forests would be in a blaze; the hardest metals, and the most solid rocks, would melt like wax; the waters of the ocean would add fuel to the raging element; and, in a few minutes, the whole expanse of our globe would be enveloped in one devouring flame.

Again, the globe on which we reside is whirling round its axis every twenty-four hours, and is carried round the sun with a still greater velocity. Should that Almighty arm which first impelled it in its career, cause these motions suddenly to cease, mountains would be tumbled into the sea, forests torn up by their roots, cities overthrown and demolished, all nature would be thrown into confusion, and terror and destruction would overwhelm the inhabitants of the world. Not only the stopping of the earth's motions, but even a new direction given to its axis of rotation, would be productive of the most fatal effects. The earth's axis at present is directed to certain

points of the heavens, from which it never deviates, but in a very small degree; but were the hand of Omnipotence to bend it so as to make it point in a different direction, the ocean would abandon its present bed, and overflow the land; and a second universal deluge would overwhelm all the monuments of human grandeur, and sweep the earth's inhabitants into a watery grave.

Again, not only the elements which immediately surround us, but even celestial bodies which are just now invisible to our sight, and removed to the distance of a thousand millions of miles, might be employed as ministers of vengeance.—There are at least a hundred *comets* connected with the solar system, which are moving in all directions, and crossing the orbits of the earth, and the other planets. Were the orbit of one of these bodies, in its approach to the sun, to be bent in a direction to that of the earth, the most alarming phenomena would be exhibited in the heavens. A ruddy globe, larger in appearance than the moon, would first announce terror to the inhabitants of the earth—every day this terrific object would increase in size, till it appeared to fill the celestial hemisphere with its tremendous disk;—the light of the sun would be eclipsed—the stars would disappear—the ocean would be thrown into violent agitation, and toss its billows to the clouds —the earth would "reel to and fro, like a drunkard"—and universal alarm and confusion would seize upon all the tribes of the living world. At length, this tremendous orb would approach with accelerated velocity, and, striking the earth with a *crash*, as if heaven and earth had burst asunder, would shiver the globe into fragments, and for ever exterminate the race of man.

It will at once be admitted, by every one who acknowledges the incessant agency of a Supreme Being in the movements of the universe, that any one, or all of these effects combined, are within the compass of Omnipotence; and not only so, but they might all be accomplished with terrific energy in the course of a few moments. If puny man, by his mechanical dexterity, can suddenly stop a stupendous machine which he has put in motion—if he can impel red hot balls at the rate of 500 miles an hour—if he can extract the oxygen from a small portion of the atmosphere, and cause it to set on fire the hardest metallic substances—we cannot doubt for a moment, that, with infinitely greater ease, the Almighty could stop the earth in its career, separate the component parts of the atmosphere, set on fire the foundations of the mountains, or impel the blazing comet towards the earth, to crush it to atoms. That God

has been a constant spectator of the wickedness of man for four thousand years; that he has, during all that period, wielded in his hands so many terrific ministers of vengeance; and that he has hitherto refrained from executing deserved punishment on the workers of iniquity—is, therefore, a striking evidence that his mercy is infinite, and that he is "long-suffering and slow to anger, not willing that any should perish, but that all should come to repentance."

It would, however, be a most unwarrantable conclusion, from this circumstance, to imagine that God beholds with indifference the scenes of iniquity that are hourly presented before him. In order to show that he is not an unconcerned spectator of the ways of men, and that the instruments of punishment are always in his hand, he sometimes "cometh out of his place, to punish the inhabitants of the earth for their iniquity," and displays the holiness of his nature, by "terrible things in righteousness." In such visitations, "his way is in the whirlwind and the storm; clouds and darkness are round about him; a fire goeth before him, and burneth up his enemies round about; the stormy winds are his messengers, and flames of fire his ministers; the clouds pour out their waters; the sky sends forth a sound; the voice of his thunder is in the heavens; his lightnings enlighten the world; the earth quakes and the people tremble." The *hurricane*, which tears up whole forests by the roots, and tosses them about as stubble, which levels the loftiest spires with the ground, and dashes the stateliest ships against each other, till they are broken into shivers, and plunged into the deep; the *lightnings*, which fill the atmosphere with their blaze, which shatter the strongest buildings, and strike whole herds of cattle into a lifeless group; the *pestilence*, "which walketh in darkness," and cuts off thousands of its victims in a day; the *volcano*, belching forth rivers of fire, causing surrounding cities to tremble, and sending forth its bellowings over a circuit of a thousand miles;—these, and many other agents which are in operation in the system of nature, are experimental proofs of the dreadful energy of those ministers of destruction, which are constantly under the superintendence of the Almighty, and of his occasionally using them for the purpose of chastising the nations for their iniquities.

In particular, the *earthquake* is one of the most terrible and destructive instruments of vengeance. In the year 1755, the shock of an earthquake was felt at Lisbon, which levelled to the ground more than the half of that populous city, and buried fifty thousand of its inhabitants in the ruins. The shock

extended its influence over an extent of four millions of square miles; and therefore, it is easy to conceive, that, had a little greater impulse been given to the physical agents which produced this terrible effect, the solid globe on which we stand might have been convulsed to its centre, and all its inhabitants crushed to death, amidst the universal ruin.

We have also an experimental proof, that there are physical principles in the constitution of our globe, sufficient to give it a shock throughout every part of its solid mass, and that such a shock, at one period, it actually received. When the wickedness of man became great upon the earth, "when every imagination of the thoughts of his heart was only evil continually," the fountains of the great deep were broken up, the cataracts of heaven were opened, and the whole solid crust of our globe received such a shock as rent the mountains asunder, and hurled them into the plains; the effects of which are still visible, in every Alpine district, and in the subterraneous caverns of the earth. Of all the millions of the race of Adam that then existed, only eight individuals, after having been tossed for seven months on the tremendous billows of a boundless ocean, survived, to tell to their posterity the tidings of this universal wreck. The dreadful scenes of horror and consternation which must have been presented at this awful crisis; the stupendous forces which must have been in operation in the atmosphere above, and in the foundations of the earth beneath, and the tremendous clash of elemental war which must have ensued, throughout every region of earth, air, and sea,—it is beyond the power of the human imagination to depict, in all their terrific grandeur. But we have every reason to conclude, that the bottom of the ocean was lifted up to the level of the loftiest mountains, that disruptions of the mountains and of the densest rocks ensued, that dreadful explosions resounded throughout the whole expanse of Nature, and that the mighty waters hurled their billows with resistless fury in every direction, rolling immense rocks and forests from one continent to another, and whirling the wrecks of different regions to the opposite extremities of the globe.

Were it at any time the intention of the Almighty to inflict deserved punishment on a particular district, or class of men, without deranging the whole structure of our globe, we have also an experimental proof how easily this could be effected, even without infringing the established laws of nature. He has only to condense the powerful energies of the electrical fluid in a large cloud, and to despatch it on the wings of the wind, to discharge its thunderbolts on any particular city, or

mountain, or plain,—and the work of destruction is instantly accomplished. A striking instance of this kind happened, in the year 1772, in the island of Java, in the East Indies. On the 11th of August, at the dead hour of night, a bright cloud was observed covering a mountain in the district of *Cheribon*, and at the same moment several reports were heard, like those of a cannon. The people who dwelt on the upper parts of the mountain not being able to fly with sufficient swiftness, a great part of the cloud, about nine miles in circumference, detached itself under them, and was seen at a distance, rising and falling like the waves of the sea, and emitting globes of fire so luminous, that the night became as clear as day. The effects of this dreadful explosion were astonishing. Every thing was destroyed for twenty miles around. The houses were demolished; the plantations were buried in the earth; vast numbers of goats, sheep, and horses, and 1500 head of cattle were destroyed; and above two thousand human beings were in a moment plunged into the gulf of eternity.* "With God is terrible Majesty. Who can stand before his indignation? who can abide in the fierceness of his anger? The mountains quake before him; the hills melt, and the earth is burned at his presence." "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him."

*In this, and the other illustrations of this subject stated above, I consider the Divine Being as the grand agent in directing the operations of the elements, but without infringing those general laws which are found to operate with undeviating constancy in the system of the universe. To explore the *manner* in which these general laws are directed to produce certain specific effects, in reference to particular regions and tribes of mankind, must obviously be beyond the limits of our faculties; unless we could enter into all the designs of the Eternal Mind, when he gave birth to the universe, and arranged its elementary parts; and unless we could take a comprehensive view of the remotest tendencies of the elements of nature, and the times and circumstances in which they shall produce a specific and extraordinary effect. All these tendencies and circumstances were before the Mind of the Eternal Jehovah, when he established the plan of his moral government; and, therefore, whatever events may occur in the physical system, must be considered as the accomplishment of his moral purposes, in reference to the moral agents he has created. It would be presumptuous in so limited a being as man, to determine, in every case, what is the precise moral reason of the extraordinary destructive effects of physical agents. We can only say, in general, that they are connected with the sin and depravity of man. But, at that solemn day, when the reasons of the Divine dispensations shall be laid open, it will perhaps be found, that such uncommon and alarming effects were the punishment of aggravated transgressions, the peculiar malignity and tendency of which were removed, in a great measure, beyond the sphere of general observation.

Thus it appears, that God is not an unconcerned spectator of the ways of men--that he has every moment at his command, the most destructive elements of nature—and that we have abundant proofs that these destructive elements have been occasionally used, for inflicting condign punishment on the workers of iniquity. Notwithstanding these resources of vengeance, we find, by experience, that his mercy is exercised, from year to year, and from century to century, towards a world, the majority of whose inhabitants are daily trampling under foot his sacred institutions, and his holy laws. The instances which occur, of the devastations of the hurricane, the thunder, the volcano, the earthquake, and the pestilence, are comparatively few, and seem intended chiefly to arouse the attention of thoughtless and ungrateful man; to prevent him from running to the extreme of wickedness; and to convince him that "the Most High ruleth in the kingdoms of men," and that "verily there is a God who judgeth in the earth." Hence we may perceive the striking emphasis of the language of the inspired writers: "The Lord is *slow to anger*," and yet "*great in power*."

This display of the exercise of perfect self-command in the Divine Mind, is, therefore, calculated, as well as his wisdom and goodness, to inspire us with emotions of Reverence, Admiration, and Love. "The Lord is merciful and gracious, slow to anger, and plenteous in mercy. As the heaven is high above the earth, so great is his mercy toward them that fear him. Bless the Lord, O my soul, and forget not all his benefits."

SECTION VI.

Of the Rectitude of the Divine Character.

Another perfection in the character of God which is calculated to inspire confidence and affection, is his *Justice*, or, the *Rectitude* of his nature.

The Rectitude of the Divine Being, in its most extensive sense, consists in doing that which, in all cases, is *right*, upon the whole; or, in other words, that which will have the greatest tendency to promote the order and happiness of his universal empire. It includes under it, the idea of *distributive* justice, which consists in rewarding the good, and punishing the bad, according to equitable laws, calculated to produce harmony and happiness throughout the whole intelligent sys-

tem. This perfection of the Deity may be considered as a branch of his general *benevolence*, which appears to be the source of all his moral attributes, and the spring of all his actions. The display of his natural and moral perfections, and the general happiness of the intelligences which exist throughout his immense and eternal empire, appear to be the great objects in view, in his moral government of the universe: and, in order to secure these objects, it is requisite that justice be impartially administered, according to the eternal rules of rectitude, and that "every one be rewarded according to his works."

That this attribute is possessed by the Divine Being, in the highest degree, appears from the following considerations.—He exists, and has always existed, completely *independent* of all his creatures; he is in the actual possession of boundless felicity, which no other being can interrupt; and is consequently liable to no evil, nor diminution of enjoyment. He is *Omnipotent*, and therefore can accomplish whatever he pleases, and can effectually prevent whatever might detract from his happiness, or disturb the order of his government. He has, therefore, nothing to fear from any other being, and can desire nothing from his creatures to increase his felicity. Consequently, *no possible motive or temptation can exist*, to induce him to inflict an act of injustice on any of the intellectual beings he has formed. Injustice among men, proceeds either from want of intelligence to discriminate between what is right and wrong; from want of power to bring their purposes into effect; from the fear of some evil or disadvantage which may arise from the impartial distribution of justice; from the idea of some imaginary good of which they might be deprived; from some mental defect incident to the present state of humanity; from some prejudice against the individuals towards whom justice ought to be administered; or from the indulgence of some cruel and depraved dispositions. But none of these causes or motives can exist in the mind of the All-perfect and infinite Creator. His comprehensive eye takes in, at one glance, all the circumstances, even the most minute, on which a righteous decision depends; he is no "respecter of persons;" he can indulge no malevolent dispositions; he can expect no accession of enjoyment from an act of injustice; he has nothing to fear from the execution of his decisions; his power is all-sufficient to bring them into full effect, at the time, and in the manner, which is most conducive to the happiness of the universe; and his benevolence, which is displayed throughout all his works, effectually prevents him from withholding

good, or inflicting evil, beyond the desert of the subjects of his government.

This character of the Deity is amply exhibited and confirmed in the declarations of Sacred Scripture, where it is asserted, that "He is a God of truth, and without iniquity; just and right is he." "Thou art just," says Nehemiah, "in all that is brought upon us; for thou hast done right, but we have done wickedly." "Shall mortal man be more just than God? Surely God will not do wickedly, neither will the Almighty pervert judgment. Wilt thou condemn Him that is most just? Is it fit to say to a king, Thou art wicked; or to princes, Ye are ungodly? How much less to him who accepteth not the persons of princes, nor regardeth the rich more than the poor?" "The righteous Lord loveth righteousness; he shall judge the world in righteousness; he shall minister judgment to the people in uprightness. Justice and judgment are the foundation of his throne. The Lord our God is righteous in all his works which he doth." "I am the Lord who exercise judgment and righteousness in the earth." "God is not unrighteous to forget your work and labour of love which ye have showed towards his name. Great and marvellous are thy works, Lord God Almighty; *just and true* are thy ways, thou King of saints." The equitable laws which he has promulgated to his creatures; the justice he requires to be exercised by one man to another; his promises of reward, and his threatenings of punishment; and the impressive judgments which he has executed on individuals, on nations, and on the world at large, all bear testimony to the existence of perfect rectitude in the Divine character.

But, although Scripture and Reason combine in attesting the immutable Justice of God, we are unable, in many instances, to trace the display of this perfection in his dispensations towards the inhabitants of our world. This is owing, in part, to the false maxims by which we form a judgment of his procedure; to the limited views we are obliged to take of the objects of his government; to the want of a comprehensive knowledge of the whole plan of his dispensations, and the ends to be effected by them; to the limited views we have acquired of the whole range of his universal dominions; and to our ignorance of the relations which may subsist, between our world and the inhabitants of other provinces of the Divine Empire. We behold many of "the excellent of the earth" pining in the abodes of poverty, and almost unnoticed by their fellow-men; while we behold the wicked elevated to stations of power, and encircled with riches and splendour. From a false estimate

of true enjoyment, we are apt to imagine, that misery surrounds the one, and that happiness encircles the other; and that there is an apparent act of injustice in these different allotments; whereas, God may have placed the one in the midst of worldly prosperity as a punishment for his sins, and the other in obscurity, as a stimulus to the exercise of virtue. We behold a man of piety and benevolence falling before the dagger of an assassin, who escapes with impunity: we are startled at the dispensation, and confounded at the mystery of providence, and are apt to exclaim, "Is there not a God that judgeth in the earth?" But, we are ignorant of the relation which such an event bears to the general plan of the Divine Government—of the links in the chain of events which preceded it, and of those which shall follow in its train. We are ignorant of the relation it bears to particular families and societies, or to the nation at large in which it happened, and even to all the nations of the earth. An event apparently trivial, or mysterious, or, according to our views, unjust, may, for aught we know, form an essential link in that chain of events which extends from the commencement of time to its consummation, which runs through a thousand worlds, and stretches into the depths of eternity. We all know, that some of the most appalling scenes of terror and destruction have often proceeded from an apparently trivial accident, and that events of the greatest importance have originated from causes so inconsiderable as to be almost overlooked. The British and Foreign Bible Society, which now engages the attention of the whole mass of the Christian world, and whose beneficent effects will soon extend to the remotest corners of the world, derived its origin from a casual conversation between a few obscure individuals, on the subject of distributing the Scriptures. And the apparently trivial circumstance, of observing that a certain mineral substance, when left free to move itself, uniformly points towards the north, has been the means, not only of the knowledge we have acquired of the different regions of our globe, but of imparting to millions of mankind incalculable blessings, which will descend to their posterity to the latest generations.

Hence it appears, that, in our present circumstances, we are altogether incompetent to form a correct judgment of what is just or unjust in the present dispensations of the Almighty, unless we could survey, with the eye of a seraph, the ample plan of the divine government,—the whole chain of God's dispensations towards our race,—the numerous worlds and beings over which his moral government extends,—the relation

which the events now passing among us bear to other moral intelligences, either as subjects of contemplation, as warnings of the danger of apostacy from God, or as motives to universal subjection and obedience,—and the connexions, bearings, and dependencies of the whole of that moral system which embraces unnumbered worlds, and constitutes one grand and boundless empire, under the government of the Creator. Even then, with the eye and the mind of a finite intelligence we should occasionally meet with events which would surpass our comprehension, and be altogether inexplicable, on the grounds of the knowledge we had previously acquired, and should still be constrained to exclaim, "O the depth of the riches both of the wisdom, and the knowledge of God! How unsearchable are his judgments, and his ways past finding out!"

But, although "clouds and darkness," at present, hang over the ways of the Almighty, so that we cannot, in every instance, perceive the rectitude of his procedure, we may rest satisfied that "Justice and judgment are forever the foundation of his throne;" and we are assured, by the Sacred Oracles, that a period is approaching, when the mystery of Providence will be unfolded, and when all its dark and perplexing events, in reference to this world, will be explained to the full conviction of all its assembled inhabitants. For "God hath appointed a day in which he will judge the world *in righteousness* by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." Then "the secrets of all hearts" shall be disclosed, and every man rewarded "according to his works;" for, "God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil." Then it will be clearly perceived, that "verily there is a reward for the righteous, and that there is a God that judgeth in the earth." Then the rectitude of Jehovah, in every part of his moral administration, will shine forth in all its lustre; a visible and everlasting distinction will be made between the righteous and the wicked, and the whole intelligent creation will plainly discern between "him that served God, and him that served him not."

In the mean time, God has not left himself without a witness to the impartiality of his Justice in his allotments towards men, in that he has invariably connected *misery* with *the violation of his laws*, and *happiness* with *the observance of them.* However different the allotments of mankind may be, in regard to wealth, honour, or station. it holds invariably true,

that "there is no peace," or substantial happiness, "to the wicked;" and that "the man is *blessed* who fears the Lord, and delights in his commandments."* Place a man on the highest pinnacle of earthly grandeur, and let him indulge in schemes of ambition, avarice, pride, revenge, cruelty, and other violations of the divine law, and he may as soon attempt to stop the sun in his course, as to expect substantial enjoyment while he continues in the indulgence of such malevolent passions. Place another in the most obscure abode of human life, and let him exercise piety, benevolence, humility, and every other Christian temper; and he will enjoy a peace, an equanimity, and a portion of happiness, which the wicked can never possess, and which the wealth of the world can neither give nor take away. Hence it is, that we behold so many instances of disgust at life, and of self-destruction, among those who are elevated to stations of power, and surrounded with every kind of sensitive enjoyment.—This consideration, of itself, should silence every murmur that is apt to arise at the dispensations of God's Providence, and convince us that "he is righteous in all his ways, and holy in all his works."

On the whole, then, it appears, that the justice of God has a tendency to inspire us with confidence, and love, and joy, no less than his mercy and benevolence. Were it not for this perfection of the divine character, omnipotence might become a most terrific and tremendous attribute of the Deity. We should have no motive but that of *fear* to stimulate us to obedience; we should feel no security against danger, and distress, and the perpetual recurrence of spectacles of vengeance, and, in the course of ages, the spacious universe might be transformed into an immense region of "lamentation, and mourning, and wo." Were it not for this perfection, the benevolence of the Deity would degenerate into weakness and imbecility. Wicked men, and other depraved intelligences, presuming on freedom from impunity, and their diabolical passions acquiring strength and vigour, by long exercise, would carry misery and destruction in their train, wherever they exerted their energies; and would interrupt, and ultimately destroy the harmony and felicity of the intelligent universe. But, while we recognize the rectitude of the divine character as an immutable attribute of Deity, we can look forward with confidence through all the revolutions of time, and to all those eternal scenes which shall succeed the demolition of the present system of things, fully assured that God is the

* Psal. cxii. 1

universal Protector of his unnumbered offspring,—that his power will never be interposed to inflict an act of injustice—that no intelligent being will ever suffer a punishment beyond his desert—and that no happiness which his benevolence has devised, and his word has promised, will ever be withheld from those "who put their trust in his name, and hearken to the voice of his commandments."

Thus I have endeavoured to show, that *love to God*, which is the first principle of the moral law, is founded upon the natural and moral perfections of the Deity—that the attributes of *omnipotence*, *wisdom*, *goodness*, *mercy*, *forbearance*, and *justice*, are calculated to excite this noble affection to the highest degree in the minds of all holy intelligences. I might also have illustrated this subject from considerations drawn from the infinity, the eternity, the immutability, the holiness, and veracity of God. But the illustrations already stated, will, I presume, be sufficient to demonstrate, that this affection, in conjunction with all its kindred emotions, ought to occupy the highest place in the human heart, and in the minds of all created intelligences.

It may, perhaps, be insinuated by some, that the preceding illustrations have been carried to a greater length than the nature of the subject required—and it is readily admitted, that the mere logical argument did not require so extended illustrations. Every person who knows the meaning of the terms made use of, will at once admit, that, since God is a Being possessed of almighty power, infinite wisdom, boundless benevolence, mercy, forbearance, and perfect rectitude—he ought to be loved affectionately and supremely. But such general and metaphysical reasoning, though perfectly conclusive and incontrovertible, possesses but a slender influence over the mind, in exciting it to the cultivation of holy affections. For the sake of *impression*, it is essentially requisite, that the various *manifestations* of Divine Perfection should be presented to the view, in order that the mind may have a tangible train of thought before it, to stimulate its activities, and its religious emotions. General views and reasonings on any subject, and especially on the subject of Religion, produce a very slight impression on the majority of mankind. It is not owing so much to the want of conviction of the truth of certain important propositions in Religion, that divine truths take so

slender a hold of the mind, as to the want of those *definite* and *impressive* conceptions which can be acquired only by a minute and attentive survey of the works and the dispensations of God. And, in this point of view, the preceding illustrations, had the limited nature of the present work permitted, might have been prosecuted to a much greater extent.

I might also have illustrated this subject from a consideration of *the relations* in which God stands to us, and to all his creatures. He is our *Creator*, and we are the workmanship of his hands. He formed our bodies, and he sustains our spirits. His physical energy is felt by us every moment, in making our hearts to beat, and our lungs to play, and in impelling the crimson fluid which circulates in our bodies, through a thousand different tubes. To him we are indebted for life, and all its comforts; and for all the powers, capacities, and privileges, which dignify our nature, and exalt us above the lower ranks of existence.—He is our *Preserver* and bountiful *Benefactor*, who "sustains our souls in life," who supports the course of nature, in its diversified movements, and "daily loads us with his benefits." To his superintending Providence we are indebted for the food we eat, the water we drink, the clothes we wear, the air we breathe, the light which cheers us the splendours of the sun, the milder radiance of the moon, the magnificence of the starry sky, the rains and dews which fertilize the soil; the earth, with its riches and abundance; the trees, plants, and waving grain, which enrich our fields; the flowers which deck the meadows, the beautiful and magnificent colouring which is spread over the terrestrial landscape, the succession of day and night, and the vicissitude of the seasons. In short, to him we are indebted for all the objects and movements around us, which render our abode on earth convenient, desirable, and productive of enjoyment.

He is our *Father*, and we are his children. He watches over us with a tender care; and, "as a father pitieth his children, so the Lord pitieth them that fear him." This tender, and indissoluble relation, binds us to him by the strongest ties, and is calculated to excite the most ardent filial affection and gratitude. He is our *Sovereign* and *Lawgiver*, and we are his subjects; and all his laws are framed on the principles of eternal and immutable rectitude, and are calculated to promote the harmony and happiness of the whole intelligent creation. He is our *Master*, and we are his servants, and "his commandments are not grievous." He is our *Friend* in adversity, our *Protector* in danger and in distress; our *Instructor*, who has imparted to us knowledge and understanding; and our

Redeemer, who "spared not his own Son, but delivered him up for us all," that we might be rescued from the gulf of depravity and ruin, and exalted to a state of consummate felicity. In fine, he is that Being who is the inexhaustible fountain of light, of life, and of joy, to all beings—on whom depend all our future prospects in this world, and all the transporting scenes to which we look forward in an interminable state of existence.—All these, and many other relations, in which we stand to the God of Heaven, demonstrate, that Supreme Love to this Beneficent Being, is the first and highest duty of every rational creature; and they present the most powerful motives to stimulate us to its exercise. But, to illustrate these topics, in minute detail, would be inconsistent with the limited plan of the present work; and it is the less necessary, as several of them have already been brought into view, in the course of the preceding illustrations.

SECTION VII.

Modes in which Love to God is displayed.

I shall now offer a remark or two on the *nature* of this sublime affection, and the manner in which it ought to be manifested. Love to God is not a single and solitary affection in the human breast, which evaporates in a few transient and undefined emotions; but is the spring of every holy activity, and is intimately connected with every virtuous emotion, with every pious sentiment, with every religious requirement, with every sensitive enjoyment, with our present comforts, and our future and eternal prospects.

It includes in it, *complacency, or delight in the character and administration of God.* Viewing him as a Self-existent and Eternal Being,—filling immensity with his presence, launching innumerable worlds into existence, upholding them all by the "Word of his Power," and superintending the minutest concerns of all his offspring, from the loftiest Seraph, through all the inferior gradations of existence to the smallest animalcula,—the mind feels the most delightful emotions, in regarding the happiness of the universe as *perfectly secure* under his physical and moral administration. Contemplating his bounty to angels and to men, to the birds of the air, the fishes of the sea, and the numerous tribes which traverse the surface of the land,—

his mercy towards our fallen race,—his long-suffering and forbearance towards wicked nations and individuals,—his faithfulness in the accomplishment of his promises and threatenings,—and the unerring rectitude of his dispensations towards all his creatures,—the mind feels supreme approbation and complacency in his attributes, purposes, and administrations; beholding in his character an excellence and amiableness, a moral dignity and grandeur which is not to be found in any created intelligence. Even in reference to those acts of his government which appear dreadful and appalling— in the volcano, the earthquake, the thunders, the hurricane, the tempest, and the doom of the impenitent, its approbation and complacency are not withheld, convinced that perfect rectitude is the rule of his procedure, and that his Righteousness will one day be brought to light before an assembled world.

Love to God includes *admiration of his wonderful works.* The man whose affections are directed to the Supreme Intelligence is not an indifferent spectator of the manifestations of Deity. He beholds the magnificent canopy of heaven daily moving around him in silent grandeur; his eye penetrates beyond the apparent aspects of the twinkling luminaries which adorn it, and surveys the hand of the Almighty wheeling stupendous globes through the immeasurable regions of space, and extending his operations throughout unnumbered systems, dispersed over the boundless expanse of the universe. He beholds the great globe on which he is placed, impelled by the same Omnipotent arm, prosecuting its course through the depths of space, and circling around the sun, to bring about the revolutions of the seasons. He contemplates the vast ranges of mountains that stretch around it—the mass of waters in the mighty ocean, and its numerous tribes of animated beings—the "dry land," with all its furniture and inhabitants —the vast caverns, chasms, and shattered strata which appear in its interior recesses—and the atmosphere with which it is surrounded, with the clouds, the lightnings, and the tempests which diversify its aspect. He traces the footsteps of the Almighty in his moral administration—in the deluge which swept away the inhabitants of the Antediluvian world—in the burning of Sodom, the dividing of the Red Sea, the thunders and lightnings of Sinai—the manifestation of the Son of God in human flesh; his sufferings, death, resurrection, and triumphant ascension—in the propagation of the Gospel in the face of every opposition, in the rise and fall of empires, the dethronement of kings, the battles of warriors, and the convulsions of nations. And, while he contemplates such objects

and operations, his *admiration* is excited by the incomprehensible knowledge displayed in the contrivance of the universe, the boundless benevolence which extends over all these works, and the omnipotent power by which all the mighty movements of Creation and Providence are effected. And, while he admires, he is filled with strong emotions of *reverence* of the glorious perfections of that Being, whose mighty hand conducts those stupendous movements, and he feels the full force of the impressive exhortation of the Psalmist, "Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him: for he spake, and it was done; he commanded, and it stood fast." Even the abstract conceptions we have of the *immensity* of the Divine Being, by which he is present in every part of infinite space—the *eternity* of his duration, and the range of his *omniscience* which embraces an intimate knowledge of the thoughts, the purposes, and the actions of all creatures; are calculated to overpower the mind with emotions of veneration and awe, blended with feelings of affection and delight at the recollection of the relation in which we stand to this glorious Intelligence.

Again, Love to God includes *Humility* and self-abasement in the divine Presence. There is no disposition which appears more incompatible with supreme affection for the Creator than pride, haughtiness, and arrogance. "God resisteth the proud." Even "a proud look" is declared to be an "abomination" in his sight. And, if the indulgence of pride be inconsistent with the love of God, humility must be regarded as one of its essential and distinguishing accompaniments. When a man who loves God reflects on his *condition and character*—that he is a creature who derived his existence from a superior Being, to whom he is indebted for all his powers and faculties, and by whose power and mercy he is every moment preserved in existence; when he considers his *station in the universe*—that he is only like an atom in the immensity of creation, when compared with the innumerable beings which people its wide domains—that he stands near the lowest part of the scale of intelligent existence, and that "all the inhabitants of the earth are as grasshoppers" before Him who sits on the throne of the heavens; when he recollects that he has apostatized from the God who made him, that he is guilty of innumerable violations of his righteous laws, and stands condemned at the bar of Him "who is of purer eyes than to behold iniquity;" when he contemplates the circumstances in which he is now placed in consequence of his transgressions—the pains, diseases, poverty, bereavements, and reproaches, to which he is subjected; he

storms, and tempests, and elemental war to which he is exposed; the degradation which awaits his body at the hour of dissolution and in the mansions of the tomb; and the ignorance, the errors, and follies into which he has fallen;—when he considers that "lowliness of mind" is a characteristic of the most exalted of created intelligences, who "veil their faces in the Divine Presence, and cheerfully extend their benevolent regards to the meanest human being who is an "heir of salva tion;" and, above all, when he reflects on the ineffable grandeur of that Being before whom "all nations are as the drop of a bucket," he is convinced that pride is the most unreasonable principle that can exist in the human breast, and that the most profound *humility* ought forever to characterize his thoughts and actions, both in the presence of God, and before the eyes of men. On such a character only will "the High and Lofty One who inhabits eternity," look with complacency, and in such a heart alone can the love of God be expected to reside in all its generous and noble exercises. Such a disposition, mingling with all the other benevolent affections, will render them sweet and delightful; it will render us amiable in the eyes of our fellow-men; it will secure us against all the wretched effects and boisterous passions which flow from haughtiness and pride; it will mitigate the sorrows, the perplexities and anxieties to which we are subjected in our earthly pilgrimage; it will enable us to preserve our minds tranquil and serene amidst the provocations, the affronts, and the contentions to which we are exposed in our intercourses with general society, and will prepare us for associating with the inhabitants of that happier world, where seraphic love, profound reverence of the Divine Majesty, and profound humility mingle with all their intercourses and employments.

Resignation to the providential dispensations of the Almighty is another manifestation and accompaniment of Love to God. To be habitually discontented, and to murmur and repine under the allotments of his providence, must obviously appear to be inconsistent with sincere and ardent affection for the Supreme Disposer of events. Resignation to the will of God is the duty of every intelligent creature towards the Creator; and in proportion to the degree in which this principle exists, will be the happiness of the intellectual being that exercises it. Angels are perfectly happy, because they are perfectly submissive to the will of their Creator—being fully contented with the station allotted them in the universe, and completely resigned to all the future services and allotments which Infinite Wisdom has ordained. Wherever pure affec

tion towards God actuates the mind among the inhabitants of our world, it produces a disposition similar in kind, though inferior in degree, to that which animates the breasts of the Cherubim and the Seraphim in the regions of bliss.

He, who is actuated by this noble principle, regards every providential event as the appointment of his Father in heaven The devouring flames may consume his habitation to ashes, and scatter his treasures to "the four winds of heaven;" the ship in which his wealth is embarked may be dashed against the rocks, and sink "as lead in the mighty waters;" his friends may forsake him in the season of his deepest anxiety and distress; the wife of his bosom, whom he tenderly loved, may be snatched from his embrace by the cold hand of death; his children, dearer to him than his own soul, may fall victims, one after another, to some pestilential disease, and be for ever removed from his sight to the "land of deep forgetfulness;" his familiar friend in whom he trusted may "lift up his heel against him," and load him with unmerited reproaches; his own body may be chastened with sore pain and loathsome disease; a fall from a horse may break the bones of his leg, and render him lame for life; a random blow may bruise his eye-balls, and deprive him of all the entertainments of vision, he may be stretched for many long years on the bed of languishing; his country may either be ravaged and laid waste by destroying armies, or rains and inundations may sweep away the produce of his fields. But under all such calamities, he bows with submission to the will of Him "who rules in the whirlwind and directs the storm;" not because he has fortified his mind with a stoical apathy and indifference towards the evils of life; not because he is incapable of feeling the evils he is doomed to suffer; for he may feel them in the acutest degree, even while he exercises full resignation; but he is resigned, because he feels assured that they are the appointment of his Almighty Friend—that they are parts of the plan of unerring Wisdom—that they are intimately connected with the whole chain of Providence that runs through his present existence—that they are intended, in the scheme of Infinite Benevolence, to promote his happiness in a way which his limited faculties are unable at present to comprehend—and that they have a bearing on the scenes and enjoyments of the eternal world. And therefore, under the pressure of his most painful feelings, he is enabled to adopt the triumphant language of the prophet, "Although the fig-tree shall not blossom, neither fruit be in the vine; the labour of the olive fail, and the fields yield no meat; the flock be cut off from the fold, and there be no herd

in the stall; yet will I rejoice in the Lord, I will be glad in the God of my salvation." While others murmur and rage, and toss themselves like a wild bull in a net, and curse the supposed authors of their calamities, he is enabled to "possess his soul in patience," convinced of the rectitude of the divine dispensations; and thus displays a nobleness of mind, and a heroism which is "above all Greek, above all Roman fame."

Again, Love to God comprehends *Gratitude* for the benefits he bestows. Gratitude is that particular modification of Love which flows out towards God, considered as the Author and Bestower of all felicity: it is love excited by kindness communicated from benevolent motives. It is one of the most natural and obvious manifestations of that general principle which I have been hitherto illustrating; for ingratitude is altogether inconsistent with love to a benefactor. In order to kindle this amiable affection into a lively flame, the person in whose bosom it glows endeavours to take a minute and expansive survey of the "loving-kindness of God," and of the countless variety of benefits he is continually receiving. He feels grateful to God for his existence, for the powers and capacities with which he is endowed, for the rank which he holds in the scale of terrestrial existence; in being raised above the clods of the valley, and furnished with faculties superior to the beasts of the forest and the fowls of heaven. He feels grateful that he was brought into existence in a Christian land, and in civilized society; that the "glad tidings of salvation" have reached his ears; that "God so loved the world, that He gave his only begotten Son that whosoever believeth on him might not perish but have everlasting life," and that every enjoyment requisite for his present and future happiness is secured through this plan of Divine Benevolence. But he does not rest satisfied with vague and general views of these important benefits; he contemplates the degradation into which sin had plunged him, the greatness of the misery from which the love of God has delivered him, the moral perfection of his nature to which he is now training, the serenity of mind he experiences in the practice of the divine precepts, the security he feels for his present and future safety under the protection of Omnipotence, the "strong consolation" under the evils of life which the promises of God lead him to expect, the victory over death of which he is secured "through Christ Jesus his Lord," the resurrection of his body at the close of time, the "new heavens and the new earth" to which he is destined at the dissolution of this sublunary system, the alliance into which he is brought to the angelic tribes and other pure intelligences, his moral

capacity for associating with every holy being in the universe, and the endless succession of transporting scenes which will burst upon his view through the ages of eternity. While contemplating these high privileges, in all their bearings and varied ramifications, emotions of affection and gratitude arise in his breast which can only be expressed in the language of elevated devotion.

"O how shall words with equal warmth
The gratitude declare
That glows within my ravish'd heart!
But Thou canst read it there."

"Bless the Lord, O my soul! and all that is within me bless his holy name. Give thanks to the Lord and forget not all his benefits; who forgiveth all thine iniquities, who healeth all thy diseases; who redeemeth thy life from destruction, and crowneth thee with loving-kindness and tender mercies."

Nor does he feel less grateful to God for his kindness as displayed in the material world, and in the ordinary course of his providence. He feels grateful for those scenes of sublimity and beauty with which the visible universe is adorned—for the sun when he ascends the vault of heaven, and diffuses his radiance over the mountains and the vales—for the moon, when she "walks in brightness" through the heavens, and cheers the shades of night—for the planets, while they run their ample rounds, and evince, by their magnitude and motions, the eternal omnipotence of their Maker—for the innumerable host of stars, which unite their splendours to adorn the canopy of the sky, and display the riches, and grandeur, and boundless extent of God's universal kingdom—for the light, which darts with unconceivable rapidity from the celestial luminaries, and diffuses a thousand shades of colour on the terrestrial landscape—for the surrounding atmosphere, which supports the element of fire, conveys the clouds over every region, and sustains and invigorates the functions of animal life—for the variety of beautiful and majestic scenery which diversifies our terrestrial system—for the towering cliffs, the lofty mountains, and the expansive vales—for the meandering river, gliding through the fields, and diffusing health and fertility wherever it flows—for the riches which abound in the gardens, the forests, and the fields and the mineral treasures contained in the bowels of the mountains—for the harmony of musical sounds, the mellifluous notes of the nightingale and the lark, and the melodious warblings which resound from the vales, the mountains, and the groves—for the flowers which enamel the mea

dows, the trees, the shrubs, and the waving grain which adorn the earth with picturesque beauty—for the animated beings which contribute to our comfort, the bee which collects for us honey from every opening flower, the sheep which yields its fleeces for our clothing, and thousands of other creatures which contribute to supply us with food, raiment, furniture, and innumerable enjoyments. In all these, and similar objects, he perceives ample reasons for elevating his soul in lively gratitude to his bountiful Benefactor.

When he turns his eyes upon himself, and considers the wonderful machinery which gives life and motion to his frame, he perceives the strongest reason for the exercise of incessant admiration and gratitude. He feels grateful for every joint of his fingers, and for every movement of his wrist, by which he is enabled with the utmost ease to perform a countless variety of manual operations essential to his comfort—for the hundreds of bones which support his animal system, with their various articulations, and the hundreds of muscles and tendons which are interwoven with every part of the machine, which enable it to perform, without the least obstruction, a thousand varied movements subservient to his health, convenience, and pleasure. He cannot walk through his apartment, nor lift his eyes to the heavens, nor move a joint of his finger, nor draw a single breath, without perceiving an evidence of the wisdom and intelligence of his Almighty Maker. He perceives, that if only one joint were wanting, or one muscle out of action, or one movement out of a thousand interrupted, he would instantly be subjected to a thousand painful sensations which would throw a gloom on every earthly enjoyment. But especially, when he reflects on the wonders of vision—the thousands of millions of rays that are every moment darting from the objects around him, crossing each other in an infinity of directions, and yet conveying to every eye a distinct perception of their colours, motions, and diversified aspects; when he reflects on the facility with which he can turn his eye in every direction, upwards and downwards, to the right hand and to the left, and in a moment take in the landscape of the earth and the heavens "at a small inlet which a grain might close;" when he considers the numerous and complicated movements continually going on within him—the heart, like a powerful engine in perpetual motion, impelling, with prodigious force, streams of blood through a thousand different tubes—the numerous lacteal and lymphatic vessels absorbing nutriment from the food, and conveying it through every part of this wonderful machine; when he considers that these incessant motions

are, as it were, the immediate hand of the Divinity within him, over which he can exercise no control, and which are all intended to preserve his existence and minister to his enjoyment,—he cannot forbear exclaiming, in the language of grateful admiration, "How precious are thy wonderful contrivances concerning me, O God! how great is the sum of them! If I should count them, they are more in number than the sand. I will praise thee, for I am fearfully and wonderfully made!"

He does not overlook such instances of "the loving-kindness of God," because, to some, they may appear minute and trivial. He does not contrast them with what are reckoned spiritual and more important blessings; nor attempt to institute comparisons between the beneficent operations of Omnipotence, in order to throw a certain portion of them into the shade. He considers all the operations of God, from the plan of redemption for guilty men, and the mission of his Son into our world, to the minutest muscle that moves the joint of a finger, or the ray of light that darts from a flower of the field, as parts of one vast system of boundless benevolence, as essentially connected together as the links of a chain; and, in regard to himself, he views all the variety of blessings now alluded to, as one undivided stream of unbounded beneficence, commencing with the first moment of his existence, running through all the scenes and circumstances of his terrestrial existence, and expanding into the unfathomable ocean of eternity. In the whole series of contrivances and events which relate to his present and future existence, both in what we consider the minutest and the most magnificent works of the Deity, he perceives the stamp of *Infinite Perfection*, and a connexion of plan and of operation, which excludes all attempts at comparisons and contrasts. Under such impressions, and with such views of the concatenation of every part of the scheme of divine benevolence, he is led to contemplate the kindness of God at every step, and in every object, and is ever ready to exclaim, "What shall I render to the Lord for *all* his benefits toward me?"

In fine, supreme love to God includes, in its exercise, a delight in the public and private exercises of his worship, a constant endeavour to yield a willing and unreserved obedience to all the institutions he has appointed, and to all the laws he has issued forth for counteracting the depravity of our natures, and for raising us to a state of moral perfection; an active and enlightened zeal for the honour of his name, and for promoting those institutions which have a tendency to advance his kingdom in the earth; a sincere and disinterested affection to

all our fellow-men, and particularly to every class of holy intelligences; a cordial approbation of all his plans and movements in creation and providence; and devout aspirations after that higher state of existence, where the glories of his nature and "the kindness of his love" shall be more clearly unfolded, and where love shall glow in one uninterrupted and perpetual emotion.

Thus, it appears that love to God consists in complacency in his character and administration, and is inseparably connected with admiration of his wonderful works, with humility, resignation, and gratitude.

I cannot conclude my remarks on this topic without adverting, for a little, to the nobleness and sublimity of this first and fundamental spring of all moral action. From what has been already stated, it appears that love to God is the most reasonable and amiable affection that can animate the human mind; for that Being who is the object of it is the sum of all perfection, the standard of all moral and physical excellence, and the source of all the felicity enjoyed by every rank of existence throughout the boundless universe. It is also the most *sublime and expansive affection* that can pervade the mind of any created intelligence. It excites the most rapturous emotions when we contemplate the harmonies, the beauties, and the sublimities of the universe; for it recognizes them as the displays of boundless wisdom and boundless goodness; as the production of that Almighty Being who stands in the relation of our *Father* and our *Friend;* and leads us to conclude, that that power and intelligence which gave birth to all that is grand and beautiful in heaven and on earth, will be forever exercised in contributing to our eternal enjoyment. Without such a recognition, creation appears only like an immense desert, and is apt to fill the mind with apprehension and terror; for it can feel no pleasurable emotions in contemplating the operations of a Being for whom it entertains no affectionate regard. But, in our solitary walks in the fields and the gardens, amidst the emanations of divine munificence; in our journeys through the fertile plains; in our excursions through the Alpine scenes of nature; in our investigations into the structure of the animal and vegetable tribes; and in our contemplations on the wonders of the starry sky—love throws a radiance on all these objects, and excites an interest which cannot be appreciated by that mind which has never felt the force of this sacred emotion.

It renders us superior to the ills of life, while, under its influence, we bow, in cordial submission, to the divine dispen-

sations, as the result of perfect wisdom, rectitude, and benevolence. It enables us to recognize the hand of a Divine Benefactor in every enjoyment, and the rod of an affectionate Father in every trial and affliction to which we are subjected. It raises the soul above the carking cares and degrading pursuits of the world, and enables it to look down with heroic indifference on all those trivial incidents and fancied insults which irritate, and inflame, and torment "the children of pride." It preserves the mind in calm serenity amidst the raging of the tempest, the rolling thunders, the whirlwind, and the hurricane, the eruptions of the volcano, and the convulsions of the earthquake; while it recognizes the Ruler of the storm, who presides amidst the crash of warring elements, as its omnipotent Protector and its eternal refuge.* It enables the man in whose bosom it resides, to contemplate with composure the downfall of kings and the revolutions of nations, to anticipate the hour of his dissolution without dismay, and to look forward with fortitude to the ruins of dissolving nature, when "the elements shall melt with fervent heat," and the earth, with all its magnificence, shall be wrapt in flames; confident that, under "the shadow of the wings of the Almighty," he shall remain in perfect security, amidst "the wreck of matter and the crush of worlds."

This divine principle assimilates us to angels, and to every other class of holy intelligences. It renders us qualified for associating with these superior intellectual natures—for entering into their vast and comprehensive views—for conversing with them on the sublime topics which occupy their attention—for bearing a part in their extensive schemes of universal benevolence—and for contributing, along with them, to the order and prosperity of God's everlasting kingdom. It secures to us the friendship and affection of all the virtuous inhabitants of the universe, and renders us fit for affectionate intercourse with them, wherever we may afterwards exist,

* The celebrated *Kircher*, in his relation of the dreadful earthquake in Calabria, in 1638, which overthrew the city of Euphemia, of which he was a spectator, expresses his feelings on that occasion in the following words:—"The universal ruin around me, the crash of falling houses, the tottering of towers, and the groans of the dying, all contributed to raise terror and despair. On every side of me, I saw nothing but a scene of ruin and danger threatening wherever I should fly. I commended myself to God, as my last great refuge. At that hour, O how vain was every sublunary happiness! wealth, honour, empire, wisdom, all mere useless sounds, and as empty as the bubbles of the deep. Just standing on the threshold of eternity, nothing but God was my pleasure; and the nearer I approached, I only loved him the more."

throughout the boundless expanse of creation. Should we ever be permitted, during the lapse of eternal duration, to wing our flight from world to world, in order to enlarge our views of God's unbounded empire, the exercise of this holy affection would secure to us a friendly reception and an affectionate intercourse among all the pure intelligences within the range of his moral administration: for, as this principle is founded on the nature of God, who is eternal and unchangeable, it must pervade the minds of the inhabitants of all worlds that have retained their primitive integrity. It is this divine affection which excites the rapturous flame that glows in the breasts of the angelic tribes, which enlivens the songs and the adorations of the cherubim and the seraphim, which inspires hem with a noble ardour in executing the commands of their Creaton and which animates them in their flight from the celestial regions to this obscure corner of creation, when they minister to the heirs of salvation. It was this noble principle which impelled the angel Gabriel in his rapid flight through the celestial spaces, when he descended to announce to Daniel the answer to his supplications, and to Zacharias and Mary the birth of the Saviour; which animated the angels who unbarred the prison doors to Peter, and gave assurance to Paul of the divine protection, while he was tossing on the tempestuous billows of the Adriatic sea; and which fanned the flame of devotion in the heavenly host, when they sung, in the plains of Bethlehem, "Glory to God in the highest, peace on earth, and good will towards men."

In fine, this sublime affection assimilates us to God, who is benevolence itself who supremely loves his own character, and who is incessantly displaying his benevolence, in all its infinitely diversified effects, throughout the intelligent universe. It assimilates us to Jesus the Son of the Highest, who is "the brightness of the Father's glory, and the express image of his person," and who is forever actuated with fervent zeal for the honour of God, and for the happiness of man. It constitutes the foundation of all felicity; it opens the gates to perpetual enjoyment; it secures its possessor of eternal happiness, *as its natural and necessary result*, and prepares him for mingling in the employments of the "innumerable company of angels and the spirits of just men made perfect:" for, all the transporting scenes of glory, and all the avenues to felicity, which will be opened to the immortal spirit, while ages, numerous as the sand, are rolling on, while mighty worlds are emerging out of nothing, and innumerable orders of beings are starting into existence, may be considered as so many infinitely diver-

sified streams flowing from supreme affection to the blessed God, as the spring of every rapturous enjoyment. Possessed of this divine principle, we secure the most honourable connexions, become benefactors to the intelligent universe, participators of the enjoyments of seraphic natures, agents for carrying forward the plans of Infinite Benevolence, and "workers together with God," in accomplishing his eternal designs. Without it, we become nuisances in the kingdom of God, rebels against his government, pests to fellow intelligences, destitute of the noblest of all affections, deprived of substantial enjoyment in the present world, and exposed to misery, without interruption, in the world to come.

If such be the native effects of supreme love to God, and if this principle lie at the foundation of all genuine morality, how foolish and preposterous is it for Christian moralists to wander through the dark labyrinths of Greek and Roman literature, and the intricate mazes of modern sceptical philosophy, in search of any other principles of moral action? It is like groping for the light of the sun in the windings of a subterraneous grotto, and preferring the glimmering of a taper to the full blaze of the orb of day. It is, to forsake "the fountain of living waters, and to hew out to themselves broken and empty cisterns, that can hold no water."

In order to invigorate and expand this affection in the mind, it is requisite that we take a comprehensive view of all the manifestations of that Being towards whom it is directed, as exhibited in the history of his operations recorded in the volume of Inspiration; in the details of his moral government among the nations, both in ancient and in modern times, which may be collected from the writings of historians, voyagers, travellers, and missionaries; in the economy of the inferior tribes of animated beings; in the diversified scenery of nature around us in our terrestrial system; and in the sublime movements that are going forward, among distant worlds, in the firmament of his power: for, the more we know of the manifestations of the Creator, the more acquaintance shall we have of the Creator himself; and, in proportion as our knowledge of his character is enlarged, in a similar proportion will our love be ardent and expansive. Such extensive views and contemplations are indispensably requisite, in order to a full recognition of the divine injunction: "*Thou shalt love the Lord thy God with all thy heart, and with all thy strength, and with all thine understanding.*" This is the first and the great commandment.

CHAPTER II.

SECOND PRINCIPLE OF MORAL ACTION—LOVE TO ALL SUBORDINATE INTELLIGENCES.

In the commencement of the last chapter, I had occasion to remark that, strictly speaking, the fundamental principle or affection which gives birth to all the ramifications of moral action, is but one, namely, *Love*. This noble affection may be considered as dividing itself into two great streams, one directing its course towards the Creator, as the Supreme source of all felicity, and the other expanding itself towards all the intellectual beings which he has formed.

Having, in the preceding pages, endeavoured to illustrate the foundation and the reasonableness of the principle of love to God, from a consideration of his perfections, character, and relations, and having described some of those kindred affections by which its existence in the minds of moral agents is manifested,—I shall now endeavour to exhibit the foundation, and the reasonableness, of that modification of love which is directed towards created intelligences, and which may be termed the *second principle of moral action*—THOU SHALT LOVE THY NEIGHBOUR AS THYSELF. Taking it for granted that this is the fundamental law prescribed by the Creator for regulating the conduct of intelligent beings towards each other—because the Supreme Lawgiver has proclaimed it as such in the revelation which he has given us of his will—I shall endeavour to exhibit the reasonableness and the beauty of this amiable principle—from the nature of man, and the relations in which all the individuals of the human race stand to each other—from the happiness which would flow from the uniform operation of this principle—and from the misery which would inevitably ensue were it completely eradicated from the minds of moral agents.

Before proceeding to the illustration of these particulars, it may be proper to remark, that by "*our neighbour*" is to be understood *men of every nation and of every clime, whether they avow themselves as our friends or our enemies, and whatever may be their language, their religion, their rank, or station.* The inhabitants of New Zealand, of Patagonia, of New Holland, of the Ladrones, of Kamtschatka, or of Greenland,

are our neighbours, in the sense intended in the divine injunction above quoted, as well as those who reside in our own nation and in our more immediate neighbourhood. For with al these, and other tribes of mankind, we may happen to have intercourses, either directly or indirectly, and towards them all we ought to exercise an affection analogous to that which every man exercises towards himself. This we are decisively taught by our Saviour in the parable of the good Samaritan, in which it is clearly shown, that under the designation of *neighbour*, we are to include even our bitterest enemies. His Apostles avowed the same sentiment, and taught, that in the bonds of Christian love, no distinction should exist between "Jews and Greeks, Barbarians, Scythians, bond or free." For they are all members of the great family of God, and recognized as children by the universal parent.

SECTION I.

The Natural Equality of Mankind considered as the basis of Love to our Neighbour.

I SHALL now exhibit a few considerations founded on the Natural Equality of Mankind, in order to evince the reasonableness and the necessity of the operation of the principle of love towards all our fellow-men.

In the first place, men of whatever rank, kindred, or tribe, are the offspring of the great Parent of the universe. They were all created by the same Almighty being, and to him they are indebted for all the members and functions of their animal frames, and for those powers, capacities, and endowments, which render them superior to the clods of the valley and to the beasts of the forest. They derived their origin too, as to their bodies, from the same physical principles and from the same earthly parent. "Of the dust of the ground" the body of the first man was formed; and from Adam, the primogenitor of the human race, have descended all the generations of men which now exist, or will hereafter exist till the close of time. This is equally true of the prince and of his subjects; of the monarch arrayed in purple, and seated on a throne, and of the beggar, who is clothed in rags, and embraces a dunghill; of the proud nobleman, who boasts of a long line of illustrious ancestors, and of the obscure peasant, whose progenitors were unnoticed and unknown. All derived their origin from the

dust, and all return to the dust again. This consideration, on which it is unnecessary to dwell, shows the reasonableness of union and affection among men, on the same grounds from which we conclude that brothers and sisters belonging to the same family ought to manifest a friendly affection for each other.

Secondly, men of all nations and ranks are equal in respect to the mechanism of their bodies and the mental faculties with which they are endowed. Whether their bodies be rudely covered with the skins of beasts, or adorned with the splendours of royalty; whether they be exposed naked to the scorching heats and piercing colds, or arrayed in robes of silk and crimson—in their construction and symmetry they equally bear the impress of infinite wisdom and omnipotence. The body of the meanest peasant, who earns his scanty subsistence from day to day by the sweat of his brow, is equally admirable, in the motions of its fingers, the structure of its limbs, and the connexion and uses of its several functions, as the body of the mightiest and the proudest baron who looks down upon him with contempt. The organs of vision comprise as many coats and humours, muscular fibres, and lymphatic ducts, and form as delicate pictures upon the retina—the bones are equally numerous, and as accurately articulated—the muscles perform their functions with as great precision and facility—the lymphatic and absorbent vessels are as numerous and incessant in their operations—and the heart impels the blood through a thousand veins and arteries with as great a degree of rapidity and of *purity* in the corporeal frame of a poor African slave, who is daily smarting under the lash of an unfeeling planter, as in the body of the Emperor of China, who sways his sceptre over half the inhabitants of the globe. All the external trappings which fascinate the vulgar eye, and by which the various ranks of mankind are distinguished, are merely adventitious, and have no necessary connexion with the intrinsic dignity of man. They are part of the consequences of the depravity of our species: in most instances they are the results of vanity, folly, pride, and frivolity; and they constitute no essential distinction between man and man; for a few paltry guineas would suffice to deck the son of a peasant with all the ornaments of a peer.

Men are also nearly on a level in respect to the mental faculties which they possess. Every man, however low his station in the present world, is endowed with a spiritual principle which he received by "the inspiration of the Almighty," which is superior to all the mechanism and modifications of

matter, and by which he is allied to beings of a superior order. The faculties of consciousness, perception, memory, conception, imagination, judgment, reasoning, and moral feeling, are common to men of all casts and nations. The power of recollecting the past, and of anticipating the future—of deducing conclusions from premises previously demonstrated—of representing to the mind objects and scenes which have long ceased to exist; of forming in the imagination new combinations of the objects of sense; of perceiving the qualities of moral actions, and distinguishing between right and wrong; of recognizing a supreme intelligent Agent in the movements of the universe, and of making perpetual advances in knowledge and felicity; faculties which distinguish man from all the other tribes which people the earth, air, or sea, are possessed by the dwarfish Laplander and the untutored peasant, as well as by the ruler of kingdoms, the enlightened statesman, and the man of science. It is true, indeed, that there is a mighty difference among men in the direction of these faculties, in the objects towards which they are directed, in the cultivation they have received, and in the degree of perfection to which they have attained. There are innumerable gradations in the improvement and the energies of intellect, from the narrow range of thought possessed by a Greenlander or an Esquimaux, to the sublime and expansive views of a *Bacon* or a *Newton*. But, this difference depends more on the physical and moral circumstances in which they are placed than on any intrinsic difference in the faculties themselves. Place the son of a boor or of a Laplander in circumstances favourable to the developement of his mental powers, and afford him the requisite means for directing and increasing their activity, and he will display powers of intelligence equal to those which are found in the highest ranks of civilized life. A sound understanding, a correct judgment, vigour of mind, control over the irascible passions, and other mental endowments, though destitute of polish, will as frequently be found in the lower walks of life as in the elevated ranks of opulence and power.

The philosopher, however, as well as the man of rank, is apt to look down with a contemptuous sneer on the narrow conceptions of the husbandman, the mechanic, and the peasant; and is disposed to treat them as if they were an inferior species of intelligent beings. He does not always consider that the profound and the subtle speculations, which are dignified with the title of *philosophy*, are frequently of less importance to the progress of the human mind, and to the enjoyment of substantial comfort, than the deductions of common sense and

the dictates of a sound, though plain understanding; that they torment him with feelings, doubts, and perplexities, which sometimes shake the whole fabric of his knowledge, and lead him into labyrinths, out of which he can scarcely extricate his way; while the man of plain understanding, guided by a few certain and important points of truth, prosecutes the path of virtue with safety and success. For it may be considered as an established maxim, that the most interesting and salutary truths connected with the happiness of man are neither numerous nor difficult to be acquired, and are level to the comprehension of men of every nation and of every rank. But however grovelling may be the affections, and however limited the intellectual views of the untutored ranks of society, *they are capable of being trained* to the knowledge and the practice of every thing which regards their present comfort and their future happiness; and to devise and execute the means by which this object may be accomplished, is one way among many others by which our love to mankind should be displayed and demonstrated. We have no reason to complain of the want of mental energy, or of the ignorance and folly of the lower orders of mankind, and to despise them on this account, while we sit still in criminal apathy, and refuse to apply those means which are requisite to raise them from their state of moral and intellectual degradation.

Thirdly, mankind are on an equality, in respect of that moral depravity with which they are all infected. From whatever cause it may be conceived to have originated, the fact is certain, that a moral disease has spread itself through all the branches of the human family, in whatever station, or in whatever regions of the globe they may be placed. Whether we look back on the "generations of old," or survey the moral state of the nations in modern times; whether we turn our eyes to the abodes of savage or of civilized life; whether we contemplate the characters of the higher orders of society, or the practices which abound among the inferior ranks of social life; the stamp of depravity, in one shape or another, appears impressed upon the general conduct of mankind. In the case of *nations*, this depravity has manifested itself in those wars, dissensions, devastations, and contentions for territory and power, which have in all ages convulsed the human race and disturbed the peace of the world. Among lesser societies, families and, individuals, it is displayed in the operation of the principles of pride, ambition, tyranny, persecution, revenge, malice, envy, falsehood, deceit, covetousness, anger, and other malignant passions, which have infested all ranks and condi-

tions of men. This depravity infects the higher ranks of mankind equally with the lower, though among the former it is sometimes varnished over with a fairer exterior; and therefore, there is no rank or order of men that have any valid reason on this ground for despising their fellow-creatures, or withholding from them the exercise of love and affection. For "there is none righteous, no, not one: for all have sinned, and come short of the glory of God." And in this point of view, love ought to exercise its beneficent energies, in endeavouring to counteract the stream of human corruption, and in disseminating those divine principles which are calculated to raise mankind to the moral dignity of their nature.

Fourthly, Mankind possess substantially the same pleasures and enjoyments. It is a trite saying, but it is nevertheless a true and important one, that happiness does not depend upon the rank and stations we occupy in life, nor upon the quantity of wealth or riches we possess. The pleasures which flow from the movements of the system of nature, and from the beauties which adorn the heavens and the earth, are common and open to all the inhabitants of the globe. The rising sun, the smiling day, the flowery landscape, the purling streams, the lofty mountains, the fertile vales, the verdure of the meadows, the ruddy hues of the evening clouds, the rainbow adorned with all the colours of light, the coruscations of the northern lights, the music of the groves, the songs of the nightingale and the lark, the breath of spring, the fruits of harvest, the azure sky, the blazing comet, the planets in their courses, the moon walking in brightness, and the radiant host of stars, convey to the mind thousands of delightful images and sensations, which charm the cottager and the mechanic no less than the sons of opulence and fame. The pleasures of the senses, of eating and drinking, of affectionate friendship, of social and domestic intercourse, of a cheerful contented mind, of fervent piety towards God, and of the hope of immortality beyond the grave, may be enjoyed by men of every colour, and rank, and condition in life; by the inhabitant of the cottage, as well as by the potentate who sways his sceptre over kingdoms. Nor does it materially detract from these enjoyments in the case of the peasant, that his body is frequently hung with rags, that he subsists on the coarsest fare, and reposes under the thatch of a miserable hut. For *habit* is the great leveller of mankind; it reconciles us to innumerable inconveniences and privations, and blunts the edge of the keenest pleasures. The owner of a princely mansion frequently loathes the most delicious dainties on his table, and walks through his magnificent apartments,

surrounded with paintings and decorations, with as much apathy and indifference as if he were in an Indian wigwam or a clay-built cottage. So that, in the pleasures of sense, of affection, and sentiment, there is no essential distinction between the high and the low, the rich and the poor. But should it be insinuated that the poor and the ignoble have fewer enjoyments than the rich, then it will follow, that towards them in a particular manner our benevolent affections ought to be directed, in order that they may enjoy a competent portion of those physical and intellectual pleasures which the Creator has provided for all his creatures.

Fifthly, Men in every condition and in every clime have the same wants, and are exposed to the same disasters and afflictions. Hunger and thirst, cold and heat, motion and rest, are common to all orders and conditions of men; and in order to supply and alleviate such wants, the aid of our fellow-men is indispensably requisite, to enable us to obtain food, raiment, light, warmth, comfortable accommodation, and shelter from the blasts of the tempest. We all stand in need of comfort and advice in the hour of difficulty and danger; we all long for the love, and friendship, and good offices of those around us; and we all thirst for an increase of knowledge, happiness, and joy. And those wants and desires can be supplied and gratified only by the kindly intercourse and affection of kindred spirits.

All are exposed to the same sorrows and afflictions. Disappointments, anxiety, disgrace, accidents, pain, sickness, disease, loss of health, fortune, and honour, bereavement of children, friends, and relatives, are equally the lot of the prince and the peasant. The prince in the cradle is a being as weak and feeble, as dependent on his nurse, has as many wants to be supplied, is liable to as many diseases and accidents, and requires as many exertions to learn to lisp, to speak, and to walk, as the newborn babe of his meanest subject. Nay, the rich and the powerful are frequently exposed to miseries and vexations from fancied insults, affronts, and provocations, from frustrated hopes, from pride, vanity, and ill-humour, from abortive projects and disconcerted plans, to which the poor are generally strangers. If we enter into one of the abodes of poverty, where one of the victims of disease is reclining, we may behold a poor emaciated mortal, with haggard looks and a heaving breast, reposing on a pillow of straw, surrounded by ragged children and an affectionate wife, all eager to soothe his sorrows and alleviate his distress. If we pass through a crowd of domestics and courtly attendants into the mansion of

opulence, where disease or the harbinger of death has seized one of its victims, we may also behold a wretch, pale, blotched, and distorted, agonizing under the pain of the asthma, the gravel, or the gout, and trembling under the apprehensions of the solemnity of a future judgment, without one sincere friend to afford him a drop of consolation. Neither the splendour of his apartment, nor the costly crimson with which his couch is hung, nor the attentions of his physicians, nor the number of his attendants, can prevent the bitter taste of nauseous medicines, the intolerable pains, the misgivings of heart, and the pangs of conscience which he feels in common with the meanest wretch who is expiring on a dunghill.

Lastly, All ranks come to the same termination of their mortal existence. "Dust thou art, and unto dust thou shalt return," is a decree which has gone forth against every inhabitant of our globe, of whatever kindred, rank, or nation. The tombs of mighty princes, of intrepid generals, of illustrious statesmen, may be adorned with lofty columns, with sculptured marble, and flattering inscriptions; but within these varnished monuments their bodies present putrid carcases, as loathsome, and as much the prey of worms and corruption, as the corpse of their meanest vassal. Their eyes are equally impenetrable to the light of day, their ears are equally deaf to the charms of music, and their tongues are equally silent in this land of deep forgetfulness. This consideration of itself fully demonstrates, if any demonstration be necessary, the *natural equality* of mankind, and that there is no essential difference between the noble and the ignoble, the emperor, and the slave. And since mankind are all equally liable to afflictions and distresses, and are all journeying to the tomb, nothing can be more reasonable than the exercise of love, with all its kindred affections, towards every class of our fellow-men, in order to alleviate their sorrows, and to cheer them on their passage through this region of mortality.

Thus it appears, that there is a natural equality subsisting among mankind, in respect of their origin, their corporeal organization, their intellectual powers, their moral depravity, their wants, their afflictions, their pleasures, and enjoyments, and the state to which they are reduced after they have finished the career of their mortal existence. The illustration of such circumstances would be quite unnecessary, were it not that a certain proportion of mankind, under the influence of pride and other malignant passions, are still disposed to look down on certain classes of their fellow-mortals as if they were a species of beings of an inferior order in the scale of existence.

To the propriety of the sentiments now stated, the sacred Scriptures bear ample testimony. "The rich and the poor meet together; the Lord is the maker of them all."* "Did not he that made me in the womb make my servant, and did he not fashion us alike?"† "God hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation."‡

Since, therefore, it appears, that mankind are equal in every thing that is essential to the human character, this equality lays a broad foundation for the exercise of universal love towards men of all nations, tribes, conditions, and ranks. It must, obviously appear contrary to every principle of reason, repugnant to every amiable feeling, and inconsistent with the general happiness of the species, that intelligent beings, who are all children of the same Almighty Parent, members of the same great family, and linked together by so many fraternal ties, should "bite and devour one another," engage in hostile enterprizes against each other, look down with scorn and contempt on each other, or even behold with indifference the condition of the meanest member of the family to which they belong. On the other hand, it is consistent with the dictates of enlightened reason, congenial to the best feelings of human nature, and indispensably requisite to the promotion of universal happiness, that such beings should be united in the bonds of affection and harmony, that they should sympathize with the distressed, delight in beholding the happiness of all, "rejoice with them that do rejoice, and weep with them that weep;—that every one, whether he be near or far off, whether he be rich or poor, whether he be learned or unlearned, whether he belong to this or the other civil or religious society, whether his colour be black or white, whether he be blind, or deaf, or lame, whether he be an inhabitant of Greenland, Iceland, Barbary, Germany, France, or Spain, whatever may be his language, manners, or customs, should be recognized, wherever he may be found, as a friend and brother; and a cordial interest felt in every thing that concerns his welfare and comfort. Such a recognition of man as man, is a duty which necessarily flows from the natural equality of mankind, and is congenial to the conduct of the Universal Parent towards all his human offspring. For, in his love to his numerous family, and without respect of persons, he makes the same vital air to give play to their lungs, the same sun to cheer and enlighten

* Prov. xxii. 2. † Job xxxi. 15 ‡ Acts xvii. 26.

them, and the same rains and dews to refresh their fields, and to ripen the fruits of harvest.

Let it not, however, be inferred, from what has been now stated, that we mean to sap the foundations of that subordination of ranks which exists in this world. This gradation in society is the appointment of God, and necessarily flows from the circumstances and relations in which man is placed in this first stage of his existence; and, were it completely overthrown, society would be plunged into a scene of anarchy and confusion; and the greater part of the individuals which compose it, would become a lawless banditti. Whether or not there exists a subordination of office and rank among *superior* intelligences of the same species, or among the inhabitants of other globes, we are unable at present to determine; but in the actual condition of society in the world in which we dwell, a state of complete independence, and a perfect equality of wealth, station, and rank, are impossible, so long as there exists a diversity in the capacities, tempers, and pursuits of men. On the diversity of rank, and the relations which subsist between the different classes of society, as parents and children, masters and servants, princes and subjects, is founded a grea proportion of those moral laws which God hath promulgated in his word, for regulating the inclinations and the conduct of mankind.

Diversity of fortune and station appears absolutely inevitable in a world where moral evil exists, and where its inhabitants are exposed to dangers, difficulties, and distress. Whether the inhabitants of a world, where moral perfection reigns triumphant, can exist in a state of perfect felicity, and move forward in progressive improvement, without a subordination of rank, it is not for us to determine. But in such a world as ours, it is a wise and gracious appointment of the Creator, and is attended with many and important advantages. Were there no diversity of wealth and station, we should be deprived of many of the comforts, conveniences, and assistances which we now enjoy. Every one would be obliged to provide for himself food, drink, clothing, furniture, shelter, medicines, and recreations; and in the season of sickness, danger, and distress, he would have few or none to alleviate his affliction, and contribute to his comfort. But, in consequence of the diversity which now exists, an opportunity is afforded of employing the several capacities and endowments of mankind in those lines of active exertion, for which they are respectively fitted, and of rendering them subservient for the improvement and happiness of general society. One exercises the trade of a weaver,

another that of a baker; one is a shoemaker, another a tailor; one is an architect, another a farmer; one is a teacher of science or religion; others have their minds entertained and improved by his instructions. One is appointed a ruler over a city, another over a kingdom; one is employed in writing for the amusement and instruction of mankind, another is employed in printing and publishing his writings. By this arrangement, the powers and capacities in which individuals excel, are gradually carried to the highest degree of attainable perfection; and the exertions of a single individual are rendered subservient to the ease, the convenience, and the mental improvement of thousands.

It is not to the diversity of rank and station, that the evils which exist among the various classes of society are to be attributed; but to the influence of a spirit of pride, on the one hand, and a spirit of insubordination on the other—to the want of a disposition to discharge the duties peculiar to each station, and to the deficiency of those kindly affections which ought to be manifested towards every human being, by men in all the ranks and departments of life. If love, in all its benevolent ramifications, were to pervade the various ranks of social life, kings would never oppress their subjects, nor masters act unjustly towards their servants; nor would subjects and servants refuse to submit to just laws, and equitable regulations. All would act their parts with harmony and delight in this great moral machine, and every station and rank would contribute, in its sphere, to the prosperity and happiness of another. For the poor cannot do without the rich, nor the rich without the poor; the prince without his subjects, nor subjects without wise and enlightened rulers, and equitable laws. All are linked together by innumerable ties; and the recognition of these ties, and the practice of the reciprocal duties which arise out of them, form the source of individual happiness, and the bonds of social enjoyment.

SECTION II.

The connexions and relations which subsist among mankind considered as establishing the basis of Love to our neighbour.

The relations which subsist among mankind, lay a foundation for the exercise of the benevolent affections, and for the

various duties of social life; and these relations are far more numerous and extensive than the generality of mankind are disposed to admit. The relations of parents and children, of husbands and wives, of brethren and sisters, of masters and servants, of rulers and subjects, of teachers and scholars, of buyers and sellers, &c. are recognized by all as involving an obligation to the exercise of certain corresponding duties and affections. The moment we contemplate the relation of a parent and a child, we at once perceive the obligation of love on the part of the parent, and of reverence and obedience on the part of the child; and, in every other relation, a corresponding duty is involved, resulting from the nature of that relation, and founded on the principle of love. But as these relations, and their corresponding duties and affections have been frequently illustrated, I shall advert to a variety of circumstances, generally overlooked, which demonstrate the universal connexion of human beings with each other, and the reasonableness of the exercise of love towards all mankind.

Wherever we turn our eyes towards the great family of mankind—whether we look around on the land of our nativity, or to distant continents, and the oceans which surround them, we behold thousands of human beings toiling for our ease, our convenience, our pleasure, and improvement. Here, we behold the ploughman turning up the furrows of the soil, and the sower casting in the seed which is to produce the fruits of harvest: there, we behold the reaper cutting down the corn which is to serve for our nourishment. On the one hand, we behold the cow-herd tending his cattle, which are to afford us milk, butter, and cheese; on the other, we behold the shepherd tending his flocks, whose wool is to provide us with warm and comfortable clothing. One is preparing leather from the hides of oxen, another is shaping it into shoes and boots. One is spinning flax and cotton into yarn, another is weaving it into linen and muslin, to cover and adorn us. One is dressing the vine, whose juice is to cheer and refresh us; another is treading the wine-press, and preparing the wine for our use. Here, we behold the blacksmith toiling and sweating at the anvil, preparing tongs, and shovels, and grates, for our apartments; there, we behold the carpenter, with his hammer, and plane, and saw, fitting up beds, and tables, and chairs, for our ease and accommodation. Here, one is preparing our food, and another our clothing; there, one is preparing our drink, and another our medicines. In one chamber, the student of nature and of science is preparing, at the midnight lamp, those compositions which are to convey entertainment and instruc-

tion to the minds of the public; in another, the herald of salvation is meditating on those divine subjects, which he is about to proclaim for the illumination and comfort of assembled multitudes. In short, to whatever department of human society we direct our attention, and to whatever quarter we turn our eyes, in the busy scene around us, we behold thousands of our fellow-men exerting their corporeal and intellectual powers in those employments which will ultimately contribute either to our ease, our entertainment, our security, our accommodation, our subsistence, or our moral and intellectual improvement.

But, our connexions with human beings are not confined to our immediate neighbourhood, nor even to the nation in which we reside. There is scarcely a region of the globe towards which we can direct our view, in which we do not behold innumerable links which connect us with the great family of mankind. Let us turn our eyes to the West-India islands, and we shall behold the poor African slave toiling under the scorching heat of a tropical sun, and smarting under the cruel lash of an unfeeling overseer, in order to provide for us sugar, molasses, and rice, to mingle with our dainties, and to regale our appetites. If we direct our view to the empire of China, on the opposite side of the globe; twelve thousand miles distant from the former region; we shall behold thousands and tens of thousands of our brethren of the human family busily employed in planting the *tea* tree, in plucking its leaves, in exposing them to the steam of boiling water, in spreading them out to dry, in assorting them into different parcels, in packing and shipping them off for distant shores, that we, at a distance of nine thousand miles, may enjoy a delicious beverage for our morning and evening meals.* If we turn our eyes on India and Persia, we shall find multitudes of men, women, and children assiduously employed in cultivating the mulberry plant, in hatching and rearing silk-worms, in winding and twisting the delicate threads which proceed from these insects, and preparing them for the loom, in order that our ladies may be

* For a portion of this beverage we are indebted even to some of the monkey tribe. As the tea shrub often grows on the rugged banks of steep mountains, access to which is dangerous, and sometimes impracticable, the Chinese, in order to come at the leaves, make use of a singular stratagem. These steep places are generally frequented by great numbers of monkeys, which, being irritated and provoked, to avenge themselves, tear off the branches, and shower them down upon those who have insulted them. The Chinese immediately collect these branches and strip off their leaves.—*Ency. Brit. Art. Tea.*

adorned with this finest production of nature and art. Let us pass in imagination to the frozen regions of Siberia and Kamtschatka, to the inhospitable shores of Onalaska and the Aleutian isles, and we shall behold numbers of weather-beaten wretches exposed to innumerable dangers by sea and land, traversing snowy mountains, forests, marshes, and deserts, suffering frequent shipwrecks on the coasts of unknown islands inhabited by savage tribes, and exposed, night and day, to the chilling frosts of the polar region, and the attacks of ravenous wolves, in order to collect the skins of otters, and furs of various descriptions, to adorn the dress of our female friends, and to shelter them from the winter's cold. Let us pass to the forests of Norway, Sweden, Canada, and Jamaica, and hundreds of hardy, weather-beaten peasants, exposed to many accidents and privations, will be seen cutting down the tall firs, larches, and mahogany, sawing them into planks and logs, and conveying them in floats along rapid rivers towards the sea, to be shipped for our country, for the purpose of being formed into floors and roofs for our buildings, and into elegant furniture to decorate our apartments.

Not only in distant islands and continents, but even in the midst of the vast ocean, multitudes of our brethren are toiling for our pleasure, convenience, and comfort. See yonder vessel in the Southern Atlantic ocean, which has just weathered the storms on the southern cape of Africa, and narrowly escaped the dangers of shipwreck on a rocky shore. For several weeks the hardy mariners have been beating against the wind in the midst of thunders, lightnings, and tempests, with mountainous waves continually breaking over them, darkness surrounding them for many sleepless nights, and the dread of impending destruction filling them with trembling and horror. And why have they been exposed to danger so dreadful and appalling? That they might convey to our shores, from China and Hindostan, stores of tea, coffee, sugar, porcelain, silks, carpets, and precious stones, to supply luxuries to our tables, and ornaments to our dress. See yonder vessel, too, which is tossing in the midst of the Northern ocean, passing between shoals and icebergs, and liable every moment to be crushed to pieces between mountains of ice. Her mariners have long been exposed to the rigours of an arctic sky, and have narrowly escaped being plunged into the deep by the stroke of an enormous whale, in order that we might be supplied with sealskins, whale-bone, and oil for our lamps.

Even in the bowels of the ocean thousands of poor wretches, on the coast of California, Ceylon, Persia, and China, are

diving amidst its waves, remaining whole half hours, at sixty feet below the surface of its waters, exposed to the danger of being devoured by sharks and other monsters of the deep, in order to collect *pearls* for ornaments to the ladies of Europe, Asia, Africa, and America.—In short, wherever we turn our eyes on the surface of the mighty deep, we contemplate a busy scene of human beings ploughing the ocean in every direction, and toiling, in the midst of dangers, storms, and tempests, in order to promote the accommodation of their fellow-mortals, who dwell on opposite regions of the globe. On the one hand, we behold thousands of hardy Russians, Swedes, and Norwegians, steering their vessels along the Baltic and the German sea, to convey to our shores copper, timber, pitch, skins, hemp, and tallow; on the other, we behold the Americans ploughing the waves of the Atlantic, with stores of mahogany, sugar, rice, flour, tobacco, rum, and brandy. Along the vast Pacific ocean, the Spanish galleons are conveying to Europe, gold, silver, pearls, precious stones, and all the other riches of Peru. Even from the southern icy ocean, where nature appears bound in the fetters of eternal ice, the adventurous mariner is conveying to our shores furs of various kinds, with the products of seals and whales. And, in return for the supply we receive from foreign regions, our British sailors are traversing every sea and ocean, and distributing to the inhabitants of every clime, the productions of our arts, sciences, and manufactures.

Even in the subterraneous apartments of the globe, as well as upon its surface, many thousands of human beings are labouring, in confined and gloomy regions, to promote our comforts and enjoyments. The copper mines in Sweden are situated at more than a thousand feet below the surface of the ground, and contain a vast number of subterraneous apartments, branching in all directions. In these dreary abodes, twelve hundred wretched beings are doomed to pass their existence, deprived of the cheerful light of day—toiling, almost naked, in the midst of hot and sulphureous vapours, and under severe taskmasters, in order that we may be supplied with the best species of copper, for forming our kettles, cauldrons, and copper-plate engravings. The salt mines of Hungary and Poland, the gold and silver mines of Potosi and Peru, and hundreds of similar subterraneous mansions, in various parts of the earth, present to our view numerous groups of our fellow-men, all engaged in similar toils and labours, in order that we may enjoy the riches, the elegancies, and the conveniences of life. In our own country, how many thousands of our

brethren are labouring in the dark recesses of the earth, far beneath its surface, exposed to the suffocation of the *choke-damp* and the explosions of the *fire-damp*, in procuring for us that invaluable fossil, which warms and cheers our winter apartments, which cooks our victuals, and enables us to carry on the various processes of our arts and manufactories!

Thus it appears, that we are connected with our fellow-men, in every quarter of the world, by thousands of ties;—that millions of human beings, whom we have never seen, nor ever will see on this side the grave, are labouring to promote our interests, without whose exertions we should be deprived of the greatest proportion of our accommodations and enjoyments. While we are sitting in our comfortable apartments feasting on the bounties of Providence, thousands, and ten thousands of our brethren of mankind, in different regions of the globe, are assiduously labouring to procure for us supplies for some future entertainment. One is sowing the seed, another gathering in the fruits of harvest; one is providing fuel and another furs and flannel, to guard us from the winter's cold; one is conveying home the luxuries and necessaries of life, another is bringing intelligence from our friends in distant lands; one is carrying grain to the mill, another is grinding it, and another is conveying it along the road to our habitations; one is in search of medicines to assuage our pains, and another is in search of consolation to soothe our wounded spirits. In the midst of these never-ceasing exertions, some are crossing deep and dangerous rivers, some are traversing a vast howling wilderness; some are wandering amidst swampy moors, and trackless heaths; some are parched with thirst in sandy deserts; some are shivering and benumbed amidst the blasts of winter; some are toiling along steep and dangerous roads, and others are tossing in the midst of the ocean, buffeted by the winds and raging billows.

And, since we are connected with our fellow-creatures by so many links, is it not reasonable, is it not congenial to the nature of man, that we should be connected with them by the ties of sympathy and benevolent affections? It is true, indeed, that the various classes of mankind in every country, who are toiling for our ease and gratification, seldom or never think of us in the midst of their difficulties and labours. Perhaps they have no other end in view than to earn their daily subsistence, and provide food and clothing for their families; perhaps they are actuated by the most selfish motives, and by principles of vanity and avarice; and some of them, perhaps, under the influence of that depravity which is common to the species, may

be secretly cursing and reproaching us as individuals, or as a nation. But, from whatever motives their labours and exertions proceed, it is a fact which cannot be denied, and which they cannot prevent, that we actually enjoy the benefit of them; and, that, without them, we should be deprived of the greater part of those comforts and enjoyments which render existence desirable, and which cheer us in our pilgrimage to the grave.

We have, therefore, in almost every artificial object that surrounds us, and in every enjoyment we possess from day to day, so many sensible emblems of our connexion with every branch of the great family of mankind. When we sit down to a dish of tea, we are reminded of the crowded and busy population of China, where this plant is produced, and of the poor African slave, through whose sorrows and toils the sugar we mix with it is prepared. And shall we not feel a kindly affection for those whose labours procure us such a refreshing beverage? And should not our love prompt us to every active exertion by which their miseries may be alleviated, and their intellectual and religious improvement promoted? When we look at the pearls which adorn us, we are reminded of the poor wretch who has plunged to the bottom of the deep, and scrambled among projecting rocks, to the danger of his life, in order to procure them. When we look at a copper-plate engraving, we are reminded of the dark and cheerless recesses of the copper mines, where hundreds are employed in digging for this useful metal. When we enjoy the comfort of a cheerful fire, we are reminded of the gloomy subterraneous regions to which so many of our countrymen are confined, and the toils and dangers to which they are exposed, before our coals can be dragged from the bowels of the earth. And while we feel delighted with the diversified enjoyment which flows from the labour and industry of every class of mankind, is it reasonable that we should look with indifference on any one of them? Is it not accordant with the dictates of enlightened reason, and with every thing that we consider as amiable in the nature of man, that we should embrace them all in the arms of kindness and brotherly affection, and that our active powers, so far as our influence extends, should be employed in endeavouring to promote their present and everlasting happiness? At present, they seldom think about the benefits they are procuring for us and others by their useful labours; but were their circumstances meliorated, were their miseries relieved, were their minds expanded by instruction, were their moral powers cultivated and improved, were they to behold the various branches of the human family for

whom they are labouring, exerting every nerve to promote their moral improvement and domestic enjoyment, it would produce many pleasing emotions in their breasts, in the midst of all their toilsome labours, to reflect that their exertions are the means of distributing numerous comforts and conveniences among men of different nations, ranks, kindreds, and languages. Their minds would take a more extensive range among the various tribes of mankind with which they are connected, as intelligences of the same species; they would learn to trace the remotest consequences of every branch of labour, and of every mechanical operation in which they are engaged, and they would thus feel themselves more intimately related to every individual of the great family to which they belong.

That it is the intention of the Creator that an extensive and affectionate intercourse should be carried on between the remotest tribes of mankind, appears even from the physical constitution and arrangement of our globe. The surface of the earth is every where indented with rivers of various dimensions, winding in every direction through the continents and the larger islands, and some of them running a course of several thousands of miles. In the eastern continent, above four hundred rivers of large dimensions are rolling from the mountains towards the sea; and in the western continent, more than one hundred and forty majestic streams are to be found, connecting the highest and the remotest parts of the land with the ocean, besides thousands of streams of smaller dimensions. The water of the sea is formed of such a consistency, or specific gravity, that it is capable of supporting large floating edifices; while, at the same time, its parts are so yielding as to permit such vehicles to move with rapidity along its surface, through its waves and billows. In virtue of this arrangement, the ocean, instead of standing as an everlasting barrier between the nations, has become a medium for the most speedy intercourse between distant lands. The atmosphere which surrounds the globe, contributes likewise by its agency to promote the same important end. By the impulsion of its different masses in various directions, our ships are wafted with considerable velocity along the surface of rivers, seas, and oceans, to the remotest extremities of the globe. By means of these arrangements which the Creator has established, the treasures of the mountains, and of the inland parts of the continents and islands, are conveyed towards the sea, and transported from one island and continent to another; and thus the various tribes of mankind have an opportunity of visiting each other, of cultivating an affectionate intercourse, and of contributing to

their mutual enjoyment. And as it is probable that there exist in nature certain powers or principles not yet discovered, the agency of which may be applied to the propelling of machines and vehicles over land and water, and through the regions of the atmosphere, with a velocity much superior to what has hitherto been effected;—it appears evident, that the Creator, in forming such principles, and in permitting man to discover their nature and energies, intended that they should be applied for promoting a rapid and endearing intercourse among all the branches of that large family which he has placed upon the globe. And I have no doubt, that in the future ages of the world, by means of improvements in art and science, such intercourse will be carried on in the spirit of benevolence, to an extent and with a rapidity of which we cannot at present form any adequate conception.

It appears, then, to be one great design of the Creator, in connecting mankind by so many links, and in rendering them dependent upon each other, though placed in opposite regions of the globe, to lay a broad foundation for the exercise of the benevolent affections between men of all nations, and ultimately to unite the whole human race in one harmonious and affectionate society. And it is obviously the duty of every human being to cultivate those dispositions, and to prosecute that train of action which have a tendency to accomplish the plans of the Universal Parent, and to promote the happiness of his intelligent offspring. In so doing, he contributes to his own individual happiness, and at the same time to that of all the moral intelligences in heaven and earth with which he is connected.

SECTION III.

The ultimate destination of mankind considered as a basis for love to our neighbour, and as a motive to its exercise.

The present world is not the ultimate destination of mankind. It is only a passing scene through which they are now travelling to that immortal existence which will have no termination. Man is at present in the infancy of his being; his faculties are only beginning to expand, his moral powers are feeble and depraved, his intellectual views are circumscribed within a narrow range, and all the relations in which he stands demonstrate that the present scene is connected with the fu-

ture, and is introductory to a higher sphere of action and enjoyment. "We know," says the Apostle Paul, "that if this earthly house of our tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." And our Saviour declares, that "the hour is coming, in which all that are in their graves shall hear his voice, and shall come forth," and that "our vile bodies shall be changed, and fashioned like unto his glorious body," and shall enter into the enjoyment of a new world, "which is incorruptible, undefiled, and which fadeth not away."

The capacity of making perpetual advances in knowledge and moral improvement in a future state of existence, is that in which the true dignity of man consists; and in this capacity, and the high destination with which it is connected, there is no difference between the high and the low, the slave who is chained to a galley, and the sovereign at whose nod the nations tremble. They are equally destined to immortality, and will exist in a future world, when time and all the arrangements of the present state shall come to a close. If man were only the creature of a day, whose prospects are bounded by this terrestrial scene, and whose hopes terminate in the tomb, it might appear a matter of comparatively little importance whether or not our benevolent regards were extended to our fellow-men, except in so far as our self-interest and avarice were concerned. The happiness of a fellow-creature might then be considered as a matter of indifference, and his dissolution, at death, a circumstance as trivial as the falling of a leaf in autumn, or the sinking of a stone to the bottom of the ocean. Even in this case, however, it would still be conducive to human happiness during the short and uncertain span of our existence, that all the branches of the human family were cemented together in union and affection. But when we reflect that all the intelligent beings around us, with whom we more immediately associate, and all those in distant lands with whom we are connected by the ties of one common nature, and on whom we depend for many of our comforts, are destined along with ourselves to an eternal world in another region of the Creator's empire; and that the affections we now cultivate, and the conduct we pursue in reference to our brethren, have an intimate relation to that immortal existence;—this consideration stamps an importance on the exercise of brotherly affection which is beyond the power of human language to express. It shows us, that the dispositions which we now indulge, and the manner in which we treat the meanest of our fellow-creatures, may be recognised and attended with the most important effects a

thousand millions of years hence, and may run parallel in their consequences even with eternity itself.

We may, perhaps, view it as a matter of trivial moment in what manner we now conduct ourselves towards a servant or a slave; whether we render his life miserable by hard labour, cruel insults, and contemptuous treatment, or study to promote his comfort and domestic enjoyment; whether we neglect to instruct him in the knowledge of his duty to his God and to his fellow-men, or labour to promote his moral and religious improvement. We may view with indifference or contempt the person and the family of a poor pious neighbour, who has earned a scanty subsistence by the sweat of his brow, and may behold his body laid in the grave with as much apathy as we behold the carcass of a dog thrown into a pond. But could we follow the pious man beyond the precincts of the tomb, into that immortal scene which has burst upon his disencumbered spirit; could we trace the gradual expansion of his faculties towards objects which lie beyond the grasp of mortals and the perfection of his moral powers; could we behold his mouldered frame starting up to new life at "the resurrection of the just," and arrayed in new splendour and beauty; could we contemplate him placed in a station of dignity and honour among "the sons of God," in that glorious residence to which he is destined; his intellectual powers expanding, grasping the most sublime objects, and pushing forward in the career of perpetual improvement, without the least stain of moral imperfection;—would we now treat such a one with malevolence, or even with indifference or neglect? And were we placed by his side in such a dignified station, what would our feelings be when we recollected the apathy, the indifference, and even the contempt with which he was treated in this sublunary scene? On the other hand, could we follow the poor wretched slave to the future world, and contemplate the degradation and misery to which he is there reduced in consequence of our malevolence and neglect, what emotions of horror and indignation should we not feel at the recollection of that pride and disaffection which led us to act so basely towards a fellow-immortal, whom it was in our power to have trained to wisdom, to excellence, and to a happy immortality? When, therefore, we behold individuals withholding their benevolent regard from their brethren of mankind, and treating them with haughtiness and contempt, we must conclude that such persons overlook the true dignity of man, and secretly disbelieve the reality of an immortal state of existence, whatever professions they may make to the contrary. For the consideration of the

eternal destiny of mankind reflects a dignity on the meanest human being, and attaches an importance to all our affections and actions in relation to him, unspeakably greater than if his existence were circumscribed within the narrow limits of time, and throws completely into the shade all the degrading circumstances with which he is now surrounded.

When we consider our brethren of the human family in the light of *immortal* intelligences, and look forward to the scenes of the eternal world, a crowd of interesting reflections naturally arises in the mind. A wide and unbounded prospect opens before us. Amidst new creations and the revolutions of systems and worlds, new displays of the Creator's power and providence burst upon the view. We behold ourselves placed on a theatre of action and enjoyment, and passing through "scenes and changes" which bear no resemblance to the transactions and events of this sublunary world. We behold ourselves mingling with beings of a superior order, cultivating nobler affections, and engaged in more sublime employments than those which now occupy our attention. We behold ourselves associated with men of all nations and kindreds, and with those who lived in the remotest periods of time. Millions of years roll on after millions, our capacities and powers of intellect are still expanding, and new scenes of beauty and magnificence are perpetually bursting on the astonished mind, without any prospect of a termination. Amidst those eternal scenes, we shall doubtless enter into the most intimate connexions with persons whom we have never seen, from whom we are now separated by continents and oceans, with those whose bodies are now mouldering in the dust, with those who have not yet entered on the stage of existence, and with those with whom we now refuse to associate on account of their rank, and station, and religious opinions. That man, into whose dwelling we would not at present deign to enter, and with whom we would abhor to mingle in the public services of religion, may then be one of our chief companions in the regions of bliss, in directing and expanding our views of the glory and magnificence of God. The man whom we now hate and despise, and whose offers of assistance we would treat with disdain, may in that happier world be a principal agent in opening to our view new sources of contemplation and delight. That servant whom we now treat as a being of inferior species, at whom we frown and scold with feelings of proud superiority, may be our instructor and director, and every way our superior in that region where earthly distinctions are unknown That humble instructor whom we now despise, and whose

sentiments we treat with contempt, may, in that world of intelligence and love, be our teacher and our guide to direct our views of the attributes of the Deity, of the arrangements of his providence, and of the glories of his empire. There the prince may yield precedence to his subjects, the master to the slave, and the peer to the humblest peasant. For no pre-eminence of birth, fortune, or learning, no excellence but that which is founded on holiness and virtue, on moral and intellectual endowments, will have any place in the arrangements of that world where human distinctions are forever abolished and unknown. And shall we now refuse to acknowledge those who are to be our friends and companions in that future world? Is it not agreeable to the dictates of reason and to the voice of God that we should regard them with complacency and affection, whatever be the garb they now wear, whatever be their colour or features, and in whatever island or continent they may now reside?

It must, indeed, be admitted, that all the inhabitants of our world will not be exalted to dignity and happiness in the future state. A great proportion of them, in their present state of depravity and degradation, are altogether unqualified for participating in the exercises and enjoyments of celestial intelligences. Whole nations are still overspread with intellectual darkness, ignorant of their eternal destination, and immersed in immoralities and vile abominations. And, even in those countries where the light of revelation has dispelled the gloom of heathenism, a vast mass of human beings are to be found, "having their understandings darkened, alienated from the life of God," and sunk into the mire of every moral pollution. Still, we have no reason, on this account, to overlook their native dignity, and their high destination. Every human being we see around us, however low in rank, or degraded by vice, *is endowed with an immortal nature, and is capable of being raised to the dignity of an inhabitant of heaven;* and there is not a single individual to whom we can point, either in our own country or in other lands, in relation to whom we are authorized to affirm, that he will not be a participator in immortal bliss. And, therefore, every man with whom we associate, and whom we recognize in the circle of society around us, ought to be viewed as one with whom we may associate in the world to come. And as to those who appear to be partially enlightened and renovated in their minds, we ought not to withhold our affection and complacency on account of their ignorance, their contracted views, or erroneous opinions. We should view them, not as they are in their present state of in-

fancy and weakness, but as they will be when arrived at maturity and manhood; not as they appear in the first weak essays of their intellectual powers, and in the lowest step of their existence, but as they will appear in their career of improvement after a lapse of millions of ages. Carrying forward our views to those eternal scenes, and accompanying our brethren of the human family through all the gradations of their existence in future worlds, we behold their faculties in progressive expansion, their minds approximating nearer to the source of eternal wisdom, their views of the empire of Omnipotence continually enlarging, their knowledge of the plan of redemption, and its numerous bearings, forever increasing; their love and affection to God and to fellow intelligences waxing into a more ardent flame; every evil propensity corrected, every imperfection removed, every blossom of virtue fully expanded, and "joy unspeakable and full of glory" pervading every faculty of their souls. And can we behold intelligent minds, capable of so high and dignified attainments, and the companions of our future destiny, with indifference or contempt? Is there not here a broad foundation laid for the most expansive emanations of love towards every member of the great family of mankind, however much he may be obscured, and sullied by folly and sin in this first stage of his existence?

In the mean time, while the greater part of mankind are immersed in ignorance and vice, while the image of their Maker is defaced, and their immortal powers prostituted to the vilest passions, the most noble and honourable operation in which love can be engaged, is to devise and execute schemes by which our degraded brethren may be raised to intellectual and moral excellence: to train up young immortals in religion and virtue; to diffuse the principles of useful knowledge among all ranks; to counteract the diabolical spirit of war and contention; to abolish slavery in every shape; to meliorate the social and domestic condition of the lower orders of society; to publish the revelation of God in every language, and to send forth the messengers of salvation to every land, to instruct men of all nations and kindreds and tongues in the knowledge of the true God, and of the path which leads to a blessed immortality. Thus shall we be enabled to manifest our love towards all our brethren of the human family; thus shall we contribute to render them worthy of our highest affection, and to prepare them for the exalted exercises and employments of the life to come.

SECTION IV.

Love to God and our Neighbour enforced, and illustrated, from a consideration of the miserable effects which would ensue were these principles reversed, and were rational beings to act accordingly.

The two leading principles which I have endeavoured to illustrate, in the preceding pages, form the basis of the moral order of the intelligent universe. Consequently, were these principles reversed, and were moral agents to act accordingly, the moral world would soon be transformed into a scene of the most dismal anarchy and confusion. Every action would be dictated by feelings of pure *malevolence*, and misery in every shape would be the great object which human beings would exert their powers to accomplish. Could we suppose for a moment, that society could subsist for any length of time under the unrestrained operation of such a principle, the following, among many thousands of similar effects, would be the natural and necessary results.

Every individual would exhibit, in every action, the character of a fiend; and every family would display a miniature picture of hell. Between the husband and wife there would be nothing but incessant brawling, dissention, and execration. Whatever was ardently desired by the one would be as resolutely and obstinately opposed by the other; and the fury and resentment excited by unsatisfied desires, and disappointed hopes, would destroy every vestige of peace and tranquillity, and stimulate a host of infernal passions to rage without control. Their children would be actuated by the same diabolical tempers. The son would take an infernal pleasure in cursing, insulting and reproaching "the father that begat him," and in trampling with scorn and indignation on the mother who gave him birth. Brothers and sisters would live under the continual influence of malice and envy, "hateful, and hating one another." Whatever actions tended to irritate, to torment, and to enrage the passions of each other, and to frustrate their desires and expectations, would be performed with a grin of infernal delight. Mutual scuffles and execrations would ensue. One would have his eye-ball bruised, or knocked out of its socket, another would have his teeth driven out of his jaws; one would have his hair torn from its roots, another, his skull fractured with repeated blows; the legs of one would be full of bruises and putrifying sores, and the face of another all

over covered with blotches and scars, most hideous to behold; and, in the progress of contention, the hand of a brother would plunge his dagger into a brother's heart. In larger societies, fraud, falsehood, deceit, seduction, quarrels, oppression, plunder, rapine, murder, and assassination, would be the common occurrences of every day and every hour. The seller would uniformly endeavour to cheat the buyer, and the buyer would endeavour by every kind of fraud, or open force, to deprive the seller of the value of his commodities. Poison would be sold for medicine, and deleterious mixtures and poisonous drugs would be mixed up with the common articles of food, that the venders might enjoy the diabolical pleasure of hearing of the pains, the agonies, and the dying groans of the victims of their villany. The debauchee would triumph in the number of victims he had rendered wretched and forlorn by his wiles and depraved passions; the strong would oppress the weak, and rejoice in depriving them of every comfort, and the powerful would exult in trampling under their feet the persons and the property of the poor, and in beholding the extent of the miseries they had created.

In the common intercourse of life, every one would be maltreated, insulted, and reproached, as he walked along the street; the lip would be shot out with a diabolical grin at every passenger, which would be returned with the frown and the scowl of a demon. Every passenger that met another on the highway would be encountered with blows, execrations, and reproaches; and he who met his neighbour unawares in the recesses of a forest, would receive a dagger in his breast before he was aware of his danger. Words would be exchanged between man and man that would cut each other's hearts "like the piercings of a sword," and horrible contentions, accompanied with rage and fury, and wounds and bruises, would be presented to the view in every city, and village, and rural scene. When one had finished a house to shelter him from the storm, a number of desperadoes, in horrid combination, would overturn the mansion, and crush him among the ruins. When one had planted vines and fruit-trees, others would seize the opportunity, when they were beginning to bud and blossom, to tear them up by the roots; persons who sowed the seed in spring could have no confidence that they would ever reap the fruits in autumn; and no one could have the least security that the wealth and property he possessed to-day would be his to-morrow. No one could feel secure for a single hour, that his life was not in danger from the sword of the murderer or the assassin; every man would live in continual fear and

alarm; no pleasing prospects nor hopes of future enjoyment would ever calm the tumultuous passions, or cheer the distracted mind; all confidence between man and man would be completely destroyed; falsehood in every shape would walk triumphant; the mind would be distracted amidst its ignorance of the scenes and events that were happening around it; for no intelligence could be believed, and no one could certainly know the reality of any object or event, unless he beheld it with his own eyes. Schools, seminaries of learning, universities, and academies would have no existence, and no one could gain an acquaintance with any principle or fact in the universe around him, except in so far as he had made the investigation by means of his own senses and powers. Tormented by tumultuous passions raging within, in continual alarm from desperadoes, plunderers, and assassins raging around, looking back on the past with horrible recollections, and contemplating the future with terror and dismay, the mind would feel itself fixed in a scene of misery and wretchedness, which no words could describe nor pencil delineate.

If we could suppose a number of such beings leagued together for the purpose of carrying the schemes of malevolence more completely into effect, one of their employments would be to set fire to houses and villages, in order that they might enjoy the infernal pleasure of seeing their fellow-creatures deprived of every shelter, and of beholding men, women, and children roasting in the flames. Another employment would be to poison the springs of water, that they might behold one after another, from the sucking child to the hoary head, seized with excruciating pains, and sinking into the agonies of death. Another gratification of malevolence would be to dam up the rivers in their rapid course, that they might overflow the circumjacent plains, in order that they might feast their eyes on the scenes of devastation and ruin that would thus be created, and on the terror and destruction of the wretched inhabitants. The conflagration of a city, with all its accompaniments, the crash of falling houses, and of palaces tumbling into ruin; the terror and confusion of its inhabitants, the wailings of women and children, and the groans of the burning victims, would be a feast to the eyes and music to the ears of such malignant beings, as they once were to *Nero*, when, from the top of a high tower, he beheld Rome wrapt in the flames which he himself had kindled, and sung on his lyre the destruction of Troy. Even in the midst of the ocean such revolting scenes would be frequently realized. When two ships descried each other, a diabolical onset would ensue. To set on flames the respective

vessels, to sink them in the deep, or to cause them to burst with a horrid explosion, would be the object of both the crews; that they might feast their malevolence on the spectacle of wounds and carnage, of drowning wretches covered with blood and scars, fighting with the billows, and scrambling for safety among the shattered fragments of the wreck.

Were it possible that discoveries in art and science could be made by intelligences actuated by such malignant passions, they would be all applied to subserve the purposes of malevolence. The force of gunpowder would be employed to blow ships and houses to atoms, to shake populous cities to their foundations, and to create among their inhabitants universal horror and alarm; the force of steam would be employed in producing destructive explosions, and in propelling the instruments of death and devastation among a surrounding populace. Air balloons would be employed for enabling them to carry their malignant schemes, in relation to distant tribes, more speedily into effect; for hurling down upon towns and villages stones, and bullets, and darts; and for enabling them to escape in safety when they had finished the work of destruction. The discovery of the nature of lightning, and its identity to the electrical fluid, instead of being applied for the protection of persons and of buildings from the stroke of that terrific meteor, would be destined to the purpose of devastation and destruction. The electricity of the atmosphere and the lightnings from the clouds would be conducted and directed so as to set on fire stacks of corn, to shatter lofty buildings, and lay groups of men and cattle prostrate with the dust. Every mechanical power, and all the combinations of physical forces which art can produce, would be applied to the framing of engines for torture, devastation, and massacre; and on the front of every new invention, would be displayed, as if engraved in legible characters—TERROR, MISERY, AND DESTRUCTION.

Could we suppose for a moment such beings occasionally combining together on a large scale, for the purpose of more extensively glutting their malevolence, their conduct towards each other *as nations*, and the contests in which they would be engaged in this capacity, would be tremendous and horrible beyond the power of description. Every malevolent affection would be brought into action; every infernal passion would be raised to its highest pitch of fury; every one, stimulated by his associates, would breathe nothing but revenge, execrations, slaughter, and utter extermination against opposing armies, every engine of human destruction which ingenuity could invent would be brought into the scene of action; the yell of

demons would accompany the fierce and sanguinary onset; and a scene of horror would ensue beyond the power of imagination to conceive, which would not terminate till the one class of combatants had exterminated the other; till they had trampled down and destroyed the fruits of their ground, and turned their land into a wilderness; till they had burned their villages to ashes, and tumbled their cities into a heap of ruins; till they had drenched their fields with blood, and strewed them with skulls, and limbs, and the mangled carcases of thousands and ten thousands of men, women, and children, thrown together in horrible confusion. But it is needless to dwell on such scenes; since the history of all nations—since even the history of modern Europe presents us with spectacles of horror, scarcely inferior to those I have now described, and with moral agents who bear too striking a resemblance to those whose actions are completely subversive of the second commandment of the law, "*Thou shalt love thy neighbour as thyself.*"

Such, then, would be some of the dreadful effects which would flow from a subversion of the second principle of the moral law, if we could suppose that organical intelligences, *not endowed with immortal bodies*, could exist for any length of time amidst such scenes of depravity and wretchedness. But it is more than probable that such a state of society could not long subsist in such a world as we now inhabit, and among rational beings, whose corporeal organization is constructed after the model of the human frame. The whole mass of society in every land would soon be transformed into one boundless scene of anarchy and confusion; every one would flee from his neighbour as from an infernal fiend; a war of universal extermination would commence; nothing would be beheld over all the regions of the globe but spectacles of rapine, devastation, and destruction; and nothing would be heard among all the eight hundred millions of its inhabitants but the voice of execration, and the yells of lamentation, and mourning, and wo, till at length every beauty which now adorns the face of nature would be effaced, every fertile field transformed into a desert, every human habitation overturned, and every inhabitant of the earth sunk into oblivion.* This is one of the

* Whether such scenes as some of them now described may be realized in the future state of punishment, or whether the principles of the moral law will be entirely subverted among the miserable beings who are subjected to that punishment, it becomes not us positively to determine. But we can scarcely conceive a more horrible idea than that of intelligent beings acting uniformly from principles of pure malevolence, and at the same time endowed with *immortal bodies*, capable of sensations similar to

most terrible representations we can form of the horrors of the future state of punishment, where malevolent passions rage without control; and the considerations now stated demonstrate, that the man who is actuated by a principle of hostility towards his neighbour, is training and preparing himself for becoming an inhabitant of that miserable and dreary region, "where the worm dieth not, and the fire" of malevolence and revenge "is never quenched." We are thus instructed, that if there be a future state at all, it *must*, from the very nature and constitution of things, be a state of misery and horror to every man whose mind is under the unrestrained dominion of depraved affections and malignant passions; so that there is no possibility, in such a case, of escaping the "wrath to come," unless the moral constitution of the intelligent universe were entirely subverted.

If, then, it appears that such dismal consequences would flow from the subversion of this principle or law, it is obvious that the law itself must be "holy, just, and good," and calculated to promote the perfection and happiness of all created intelligences, among whom it is found in full operation. And in a world such as ours, where this law is partially violated, the consequent misery which is suffered will be nearly in proportion to the extent to which this violation is carried, and to the number of individuals who are actuated by a principle of opposition to its requirements.

In like manner, it might be shown, that the most dismal effects would be produced, were the first principle of the moral law reversed, and the malevolence of intelligent beings directed towards their Creator. In this case, instead of assembled multitudes joining in solemn adorations of the divine character and perfections, the God of heaven would be blasphemed, and his name abhorred in every land. Instead of reverence and profound humility in the presence of Jehovah, a spirit of pride and independency, and an impatience of control, would pervade every mind. Instead of thanksgivings for the bounties of his providence, the basest ingratitude would be manifested, and the most marked contempt of all his favours. Instead of cordial submission to his wise arrangements, nothing but murmurings and repinings would be heard, and the most presumptuous decisions uttered against all the dispensations of his providence Instead of complacency and delight in his character and ope-

those we now feel. In this case, every accumulated wound received from malignant associates would be an additional source of pain and misery. which would continually increase, without any prospect of relief from the stroke of death.

rations, insults and reproaches would burst forth at every display of his wisdom, justice, and omnipotence. Instead of admiration of the beauty and grandeur of his wonderful works in heaven and earth, feelings of contempt and disdain would be mingled with all their surveys of the operations of nature. His omnipotence would be disregarded, his benevolence called in question or despised, and his wisdom and intelligence arraigned. Like Alphonso, king of Castile, they would not hesitate to affirm, "If we had been of God's privy council when he made the world, we would have advised him better." Under the influence of such diabolical dispositions, the harmony of the visible creation would be attempted to be deranged, and its beauties defaced, in so far as their limited powers would be able to effect. The fields would be stripped of their verdure; the forests would be torn up by the roots, and strewed in shapeless masses along the plains; the vegetable beauties which now diversify the rural landscape would be effaced; the rivers would be turned out of their courses to overflow the adjacent plains, and to transform them into stagnant marshes and standing pools; the air would be impregnated with pestilential vapours; and the grand, and beautiful, and picturesque scenes of nature would be stripped of their glory, leaving nothing but naked rocks and barren deserts, covered with the wrecks of nature, to mark the operations of malevolence.

Such would be the dispositions and the conduct of intelligent beings were the first principle of the moral law reversed, and their actions regulated by a principle of malevolence; and such, in a greater or less degree, are the dispositions of every man in whose heart the love of God has never taken up its residence. Revolting as the scenes now supposed must appear to every mind possessed of moral feeling, they must be admitted to be the necessary results of malignant passions raging without control. And if there be any region of creation in which pure malevolence actuates its inhabitants, we must suppose the restraining influence of the Almighty interposed, to preserve their malignant operations within those bounds which are consistent with the plans of his moral government and the general happiness of the intelligent universe. That principles and practices have existed among mankind, which, if left to operate without restraint, would produce all the effects now supposed, appears from the description which the Apostle Paul gives of the character of the Gentile world, and even of that portion of it which had been brought into a civilized state. He declares that "they did not like to retain God in their knowledge, but changed the glory of the incorruptible God

into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things," that they were "filled with all unrighteousness, fornication, wickedness, coveteousness, *maliciousness;*" that they were "full of envy, murder, deceit, malignity, backbiters, *haters of God*, despiteful, proud, boasters, inventors of evil things, disobedient to parents; without understanding, *without natural affection*, *implacable*, *unmerciful*. Who, knowing the judgment of God, that they who commit such things are worthy of death, not only do the same, but have pleasure in them that do them." Were practices and passions of this description, which are all directly opposed to the principle of benevolence, to operate without control, the universe would soon be transformed into a boundless scene of devastation and sterility, of misery and horror, of lamentation and wo.

Turning our eyes from such revolting scenes, I shall now direct the attention of my readers to a more pleasing picture, and endeavour to delineate some of the happy effects which would naturally result from a complete conformity in thought and action to the principles of the divine law.

SECTION V.

Effects which would flow from the full operation of the principle of Love to God and to Man.

WERE this divine principle in full operation among the intelligences that people our globe, this world would be transformed into a paradise, the moral desert would be changed into a fruitful field, and "blossom as the rose," and Eden would again appear in all its beauty and delight. Fraud, deceit, and artifice, with all their concomitant train of evils, would no longer walk rampant in every land. Prosecutions, lawsuits, and all the innumerable vexatious litigations which now disturb the peace of society, would cease from among men. Every debt would be punctually paid; every commodity sold at its just value; every article of merchandise exhibited in its true character; every promise faithfully performed; every dispute amicably adjusted; every man's character held in estimation; every rogue and cheat banished from society; and every jail, bridewell, and house of correction, would either be swept away, or transformed into the abodes of honesty, industry,

and peace. Injustice and oppression would no longer walk triumphant through the world, while the poor, the widow, and the fatherless were groaning under the iron rod of those who had deprived them of every comfort. No longer would the captive be chained to a dungeon, and doomed to count, in sorrow and solitude, the many long days and years he has been banished from the light of day and the society of his dearest friends. No longer should we see a hard-hearted creditor doom a poor unfortunate man, for the sake of a few shillings or pounds, to rot in a jail, while his family, deprived of his industry, were pining away in wretchedness and want. No longer should we hear the harsh creaking of iron doors, ponderous bolts, and the clanking of the chains of criminals; nor the sighs and groans of the poor slave, fainting under the lash, and the reproaches of a cruel master. The bands of the oppressed would be loosed, the captives would be set at liberty, the iron fetters would be burst asunder, and a universal jubilee proclaimed throughout every land. The haunts of riot and debauchery would be forsaken, and their inmates hissed from the abodes of men. The victims of seduction would no longer crowd our streets at the dead hour of night, to entice the "simple ones" into the paths of vice and destruction; but purity, righteousness, and peace would "run down our streets like a river," distributing safety, happiness, and repose.

The tongue of the slanderer and the whisperings of the backbiter would no longer be heard in their malicious attempts to sow the seeds of discord and contention among brethren. Falsehood in all its ramifications, with the numerous train of evils it now produces, would be banished from the intercourses of society; nor would treachery prove the ruin of families and societies, and interrupt the harmony of the commercial and the moral world. No longer should we hear of the embezzling of property by unfaithful servants, nor of the blasted hopes, the cruel disappointments, and the ruin of credit and of reputation now produced by the votaries of falsehood. "The lips of truth would be established for ever," and the liar and deceiver would be hissed to the shades of hell. Our property would remain sacred and secure from the thief and the midnight robber, and our persons from the attacks of the murderer and the assassin. We should no longer hesitate to prosecute our journeys by day or by night for fear of the footpad or the highwayman, but should recognize every passenger as a friend and protector. Plunder and devastation would cease from the earth; "violence would no more be heard in our land; nor wasting nor destruction in all our borders." Execrations and

malicious insults would never harrow up the feelings of our fellow-men, nor would a single instance of revenge be heard of among all the inhabitants of the earth.

Pride, which now stalks about with stately steps and lofty looks, surveying surrounding intelligences with feelings of contempt, would be forever banished from the world. Ambition would no longer wade through slaughter to a throne, nor trample on the rights of an injured people. Wars would cease to the ends of the earth, and the instruments of human destruction would be beaten into ploughshares and pruning-hooks. That scourge which has drenched the earth with human gore—which has convulsed every nation under heaven—which has produced tenfold more misery than all the destructive elements of nature, and which has swept from existence so many millions of mankind—would be regarded as the eternal disgrace of the human character, and the most shocking display of depravity in the annals of our race. No longer should we hear "the sound of the trumpet and the alarm of war," the confused noise of "the horseman and the bowman," and of the mighty armies encamping around "the city of the innocent," to hurl against its walls the instruments of destruction. No longer should we behold the fires blazing on the mountain tops, to spread the alarm of invading armies; nor the city, which was once full of inhabitants, "sitting solitary," without a voice being heard within its dwellings but the sighs of the disconsolate and the groans of the dying. Human wolves thirsting for the blood of nations, would cease to prowl among men. Nation would not lift up sword against nation, neither would they learn war any more. The instruments of cruelty, the stake, the rack, the knout, and the lash, would no longer lacerate and torture the wretched culprit; cannons, and guns, and swords, and darts would be forged no more; but the influence of reason and affection would preserve order and harmony throughout every department of society. The traveller, when landing on distant shores, and on the islands of the ocean, would no longer be assailed with stones, spears, arrows, and other instruments of death, and be obliged to flee from the haunts of his own species, to take refuge in the lion's den, or on the bosom of the deep; but would be welcomed as a friend and a messenger of peace. The animosities which now prevail among religious bodies would cease; the nicknames by which the different sects of religionists have been distinguished, would be erased from the vocabulary of every language; Christians would feel ashamed of those jealousies and evil surmisings which they have so long manifested towards each

other, and an affectionate and harmonious intercourse would be established among all the churches of the saints.

These, and a thousand other evils, which now render this world a vast wilderness of perturbation, wretchedness, and sorrow, would be completely eradicated, were the principle of holy love in incessant operation; and in their place a scene of loveliness and moral beauty would burst upon the view, which would diffuse joy and ecstatic delight through every bosom.

Every family would become a mansion of peace and love—a temple consecrated to the God of heaven, from which the incense of prayer, and praise, and pious aspirations, would daily ascend in sweet memorial to the throne above. Domestic broils and contentions would cease; brothers and sisters would be cemented in the closest bonds of holy affection; the law of kindness would swell their hearts and dwell upon their tongues; serenity, and joy, and a desire to please, would appear on every countenance; a mutual exchange of sentiment and generous affections would circulate joy from father to son, and from children to parents; and all the members of the family circle, animated by the same benevolent spirit, would "dwell together in unity." To communicate useful knowledge, to train each other to piety and virtue, to point out the different spheres in which benevolence should act, to assist in every kindly office, to soothe each other in distress, and to direct each other in the path to an endless life, would be the unceasing desire and endeavour of every inmate of the family mansion. From every such mansion, the radiations of love would fly from family to family, from one hamlet and village to another, from one town and city to another, from one nation to another, and from one continent to another, till all the families of the earth were converted into "the dwellings of the God of Jacob."

In larger communities the principle of love would effectuate a mighty change. That spirit of jealousy and selfishness, of avarice and monopoly, which now produces so many jarrings, contentions, and collisions of interests among town councils, corporations, and other smaller associations, would cease to operate. Every one would see and *feel*, that the prosperity of the whole is also the prosperity of every portion of the general community. Boisterous disputations, sneers, hisses, reproaches, and angry passions, would be banished from the deliberations of every society; and candour, good-will, and kindly affections would animate the minds of all its members. Righteous laws would be enacted, and distributive justice equitably

administered. Every nation would form one great and harmonious family; all its members being linked together by the ties of kindness and reciprocal affection. Its magistrates would become "nursing fathers" to the whole body of the people, to promote their peace, their domestic comfort, their knowledge, and their general improvement; and throughout all ranks of the community nothing would appear but submission, obedience, reverence, and respect.

The mutual intercourse of nations would be established on the principles of friendship and affection, and on the basis of immutable justice and eternal truth. Raised above petty jealousies, secure from the alarms of war, and viewing each other as branches of the same great family, and as children of the same Almighty Parent,—every nation and empire would feel an interest in promoting the prosperity of another, and would rejoice in beholding its happiness and improvement. Commerce would be free and unshackled, and the productions of nature and of art would quickly be transported into every nation from every clime. Travellers and navigators would visit foreign shores without danger or alarm from insidious or hostile tribes, and would land on the most obscure island of the ocean, fully assured of protection and comfort, and the welcome of friendship and affection. Every vessel that ploughed the deep would become a floating temple, from which incense and a pure offering would daily ascend to the Ruler of the skies; and its mariners would join, with one heart and one mind, in imploring upon each other the blessing and protection of the God of heaven. The beams of love and affection would gladden every land, and add a new lustre to the natural beauties of its landscape. The inhabitants of China and Japan would be hailed as benefactors when they arrived on our coasts with their cargoes of tea, sugar, silk, and porcelain; and the natives of France and Great Britain, when they transported their manufactures to these distant empires, would be welcomed as friends, and conducted, without the least jealousy or suspicion, through all their cities and rural scenes, to survey the beauties of nature and art with which those countries are adorned. The natives of Papua and New-Zealand would land on our shores without spears, or darts, or other hostile weapons, and be recognized as friends and brethren; and our countrymen, when traversing the different regions of the globe, would always meet with a cordial reception when landing on their coasts. For national jealousies and antipathies would cease; and instead of selfish and revengeful passions, reason would be cultivated, and its powers expanded; the smile of

benevolence and the hand of beneficence would gladden the inhabitants of every clime, and "righteousness and praise would spring forth before all the nations."

Under the benignant influence of the spirit of love, useful intelligence of every description would be rapidly and extensively communicated; the sciences would be improved, and carried forward to perfection; the jealousies which now exist among scientific men would cease to operate, and every fact on which science is built would be impartially investigated, and exhibited in its true aspect; the arts would flourish, and be carried to the highest pitch of improvement; no secrets in arts or trades would be locked up in the breast of the discoverer; but every useful hint would at once be communicated to the public; every invention would uniformly be applied to the promotion of a benevolent object, and the arts of destruction would cease to be cultivated, and be held in universal detestation. Under the hand of art, the habitations of men would be beautified and adorned, to correspond with the purity and improvement of their moral feelings, and a new lustre would be thrown over the face of nature. Towns and villages would be built on spacious plans, divested of all that gloom and filth which now disgrace the abodes of millions of human beings, and which form an emblem of their physical and moral wretchedness; and the landscape of every country would present a scene of grandeur, fertility, and picturesque beauty. Those immense treasures which have been so long expended in the arts of war and devastation would be employed in turning immense deserts into fruitful fields, in beautifying the aspect of rural nature, in planting orchards and vineyards, in forming spacious roads, in establishing seminaries of instruction, in erecting comfortable habitations for the lower orders of society, and promoting their domestic enjoyment. What an immense variety of objects of this description would be accomplished within the limits of Great Britain by means of a thousand millions of pounds, which we all know have been lately expended within the space of twenty-four years, in carrying forward the work of destruction!

Under the influence of the reign of love, the instruction of all ranks, in every department of useful knowledge, would be rapidly promoted; ignorance and error, with all their attendant evils, would soon evanish from the minds even of the lowest orders of society; seminaries would be erected and established on a liberal basis, for instructing every class of mankind in all those branches of science which tend to expand the capacity of the human mind, and to extend the range of its contempla-

tions; the hours of active labour would be abridged, in order that they might have leisure for the cultivation of their understanding and the exercise of their moral powers. To add to their stock of knowledge, and to increase the sum of happiness around them, would be considered as interesting and as delightful as it now is to the sons of Mammon to "add house to house, and field to field," and to riot on the gains of avarice. Societies would be formed for mutual improvement in knowledge and virtue; lectures delivered on every interesting and useful subject; experiments performed to illustrate the order and mechanism of nature; and instruments of every description procured for exhibiting the wisdom and omnipotence of the Creator and the glories of the universe. The revelation of heaven would be studied with intelligence in all its aspects and bearings, and every passion, affection, and active exertion would be directed by its moral requisitions. The human mind thus trained and carried forward in wisdom and holiness, would shed a moral radiance around it, and be gradually prepared for entering on a higher scene of contemplation and enjoyment.

Among all ranks of men, a spirit of selfishness and avarice would be extinguished, and in its stead a spirit of noble generosity and beneficence would pervade the whole mass of society. That divine maxim inculcated by our Saviour, "*It is more blessed to give than to receive*," would be engraven on every heart, and appear in every action. This sublime principle forms a prominent trait in the character of God, and in all his arrangements towards his creatures; and it animates the minds of superior intelligences in their associations with each other, and in their occasional intercourses with the inhabitants of our world. In imitation of these glorious beings, the human race would consider it as the grand end of their existence, not merely to acquire wealth, knowledge, or power, but to employ themselves in the unceasing diffusion of beneficence to all around. To communicate happiness throughout all the ranks of their fellow-men with whom they mingle, to soothe the disconsolate and the desponding, to relieve the distressed, to instruct the ignorant, to expand the intellect, to animate and direct the benevolent affections, to increase the enjoyments of the lower orders of the community, to direct the opening minds of the young, to lead them by gentle steps into the paths of wisdom and holiness, and to promote every scheme which has a relation to the public good, would form the constant aim of all conditions of men from the highest to the lowest. Every house would be open to the weary and benighted traveller, every heart would welcome him to the refreshments and repose

it afforded, every countenance would beam benignity, every comfort would be afforded, every wish anticipated, and every stranger thus entertained would "bless the mansion,' and implore the benediction of heaven on all its inmates. The houseless child of want would no longer wander amidst scenes of plenty, tattered and forlorn, pinched with poverty, exposed to the piercing blasts, and obliged to repose under the open canopy of heaven, for want of more comfortable shelter; the poor would soon cease out of the land, every one would be active and industrious, and every one would enjoy a comfortable portion of the bounties of Providence. And what a happy world would it be were *kindness* and affection the characteristic of all its inhabitants! The face of nature would wear a more cheering aspect, "the desert would rejoice and blossom as the rose," the flowers would look more gay, the "little hills" would be encircled with joy, the light of heaven would appear more glorious and transporting, a thousand delightful emotions would spring up in the mind amidst every rural scene, and every social intercourse would be a source of unmingled bliss. Paradise would be restored, heaven would descend to earth, and an emblem would be presented of the joys of the blessed above.

O blissful and auspicious era! When wilt thou arrive to still the restless agitation of malignant passions, to promote peace on earth and good will among men? When will the benevolence of angels and archangels descend to dwell with man upon earth, to expel selfishness from the human breast, to hush every disordered affection, and to restore tranquillity and order among the bewildered race of Adam? When will the spirit of love, in all its beneficent energies, descend from the Father of light to arrest the convulsions of nations, to heal the wounds of suffering humanity, to transform fields of slaughter into regions of tranquillity, to soften the ferocious tempers of "the people who delight in war," to unite in one holy and harmonious society men of every language and of every tribe? Not till Christianity shall have shed its benign influence on every land; not till "the knowledge of the Lord shall cover the earth," and the cannons, and swords, and spears, and battle-axes of the warrior shall be broken to shivers, and forged into ploughshares and pruning-hooks. "Then shall the wolf dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them." "Then judgment shall dwell in the wilderness, and righteousness in the fruitful field. And the work of righteousness shall be peace, and the effec-

of righteousness, quietness, and assurance forever. And all people shall dwell in peaceable habitations, and in sure dwellings, and in quiet resting-places."

In fine, under the reign of love, most of the evils, both physical and moral, under which men are now doomed to suffer, would be either greatly mitigated or completely abolished. It is scarcely too much to affirm, that nine-tenths of all the evils that affect humanity are the result of the malice and unkindness of mankind towards each other. If all the sorrow and wretchedness produced by fraud, falsehood, avarice, extortion, injustice, oppression, perjury, seduction, treachery, litigations, slander, pride, ambition, revenge, robbery, murder, plunder, and devastation were extirpated, little would remain besides the incidental evils which occasionally flow from the elements of nature. And even these would be greatly mitigated by the benevolent operations of art, directed by the discoveries of science. By clearing the surface of the globe of immense forests, by draining stagnant marshes, and by the universal cultivation and improvement of the soil, the seasons would be meliorated, and storms and tempests would be deprived of their wonted violence and fury; and the partial physical evils which still remained would be almost annihilated to the sufferer, by the sympathy, and tenderness, and the kind and fostering hand of universal benevolence. Where virtue, temperance, serenity of mind, and social joy reigned triumphant, and where none of the ghastly phantoms of scepticism and superstition haunted the mind, disease would seldom invade the human frame; the span of mortal existence would be extended; death would become calm and tranquil, and every one would "come to his grave, like as a shock of corn cometh in in his season." In short, under the influence of the emanations of love, malignity would be transformed into benevolence, vice into virtue, oppression into justice, cruelty into sympathy and tenderness, selfishness into beneficence, contention into unity and friendship, fraud into honesty, avarice into generosity, pride into humility, wretchedness into comfort, sorrow into joy, war into peace, and this spacious globe, now the receptacle of misery and vice, would be transformed into the temple of concord, happiness, and peace.

Such are some of the beneficial effects which would be experienced in the social state of the human race, were a principle of benevolence to pervade the minds of mankind. The immense mass of moral evils, under which the earth now groans, would be removed; the moral aspect of society, in every nation, would assume a new lustre of loveliness and excellence;

and nature herself would be arrayed in new robes of graceful ness and beauty. For it would be easy to show, were it at all necessary, that every particular now stated, and a thousand similar effects, would be the *natural* and *necessary* results of *love*, when it becomes the mainspring of human actions.

I shall now shortly trace some of the effects of love, considered as directed more immediately towards God.

Supreme love to God would excite complacency in his character and perfections; and piety, in all its fervent and delightful emotions, would naturally flow upwards to the fountain of all purity. His glorious character would be venerated, and his name revered over all the earth; trophies would be erected to his honour, and temples consecrated to his worship in every land. Crowds of worshippers, beaming benignity and devotion, would be beheld in every region, converging towards the "dwelling-place" of the Most High, and encouraging one another in such language as this: "Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths." With enlightened views of the attributes of Jehovah, with glowing affections, and with profound reverence, would they join in the sublime exercises of the sanctuary, and listen to the intimations of his will. All voices would be tuned to melodious strains, and the solemn organ, and those instruments of music which are now devoted to the gratification of the sons of fashionable folly and dissipation, would harmonize in exciting devotional affections, and in swelling the song of salvation "to Him who sits upon the throne, and to the Lamb who hath redeemed us to God by his blood." Every landscape, in every point of view, would present a noble edifice devoted to the worship of the God of heaven, adorned with every majestic decoration suitable to its sanctity, and rearing its spacious dome above all the surrounding habitations of men. Its gates "would be open continually; they would not be shut day nor night," that men might have access at all seasons to bring "incense and a pure offering" to the shrine of Jehovah. The whole earth would soon be converted into one universal temple, sacred to the God and Father of our Lord Jesus Christ, from which, thanksgiving, and the voice of melody, and the holy aspirations of gratitude and love, would ascend to heaven without intermission, and in every direction, from the regions of the north to the regions of the south, and "from the rising of the sun to the going down of the same." Solemn seasons would be appointed, and spacious plains consecrated for the assembling of ten thousands of "the sons of God," not for carnage and de-

vastation, as when the warrior "mustereth the armies to the battle," but "to rehearse the mighty acts of the Lord," to exchange sentiments and feelings of affectionate regard, and to swell the song of triumph over sin and misery, with the harmony of human voices and musical instruments, in one loud chorus to the skies. Then the name of Jehovah would be One throughout all the earth. "All his works would praise him, and his saints would bless him. They would abundantly utter the memory of his great goodness, they would speak of the glorious honour of his majesty, and sing of his righteousness."

Among all ranks of men cordial submission to the will of God, and contentment under the arrangements of his providence would be uniformly manifested. Every one would consider the situation in which Providence had placed him as the best possible for promoting his present improvement and his future felicity, viewing it as the allotment of infinite wisdom and benevolence. In adversity he would sustain his afflictions with patience, and derive from them "the peaceable fruits of righteousness." In prosperity he would acknowledge God as the source of all his enjoyments, and devote the wealth and influence he possessed to the promotion of religion, and the best interests of his fellow-men. By day, and by night, and at every returning season, the overflowings of gratitude, in every heart, would burst forth in songs of thanksgiving to the Giver of all good. Every comfort would be recognized as "coming down from the Father of lights," and every pleasing sensation produced by the scenery of nature, as the result of his wisdom and benificence. His wonderful works, which are now overlooked, or gazed at with apathy by nine-tenths of the inhabitants of the globe, would be contemplated with enlightened understandings, and with emotions of reverence, admiration, and delight. The majestic movements of the planetary orbs, the glories of the starry sky, the light beaming from a thousand suns through the immeasurable voids of space, the mighty ocean with all its wonders, the numerous rivers rolling into its abyss, the lofty ranges of mountains which encircle the earth, the treasures of the fields, the riches of the mines, the beauties which adorn the hills and plains, the wonders of the atmosphere, the admirable structure and economy of the numerous tribes of animated beings,—these, and thousands of other objects, considered as manifestations of the attributes of Deity, would supply topics of conversation in every social circle, on which every heart would dwell with increasing delight. "They would speak of the glory of his kingdom, and talk of his power, to make known to the sons of men his

mighty acts, and the glorious majesty of his kingdom." The work of human redemption, in its origin and progress, in its connexions and bearings, in the lustre it reflects on the perfections of the Deity, in its relation to the angelic tribes, and in its glorious and happy consequences on thousands of millions of human beings throughout an eternal round of existence—the person of the Redeemer, his amiable character, his grace and condescension, and the glories of his exalted state—the joys of departed saints, the general resurrection, with all its solemn and transporting scenes, the new heavens and the new earth, and the boundless scene of grandeur and felicity which will open to the view when death shall be swallowed up in victory, and all things subjected to the moral order of the universe, would afford subjects of sublime contemplation, and themes for social converse, on which enlightened and renovated minds would expatiate with ever-growing improvement, and ever-growing pleasures.

The providential dispensations of God towards the human race, would form another subject of investigation, which would be prosecuted with feelings of astonishment, admiration, and reverence. The history of all nations would be carefully perused—not for the purpose of admiring the exploits of mighty conquerors and barbarous heroes, and feasting the imagination on spectacles of human slaughter and devastation—but for exciting abhorrence of those depraved passions which had drenched the earth with blood—for drawing forth the tear of pity over the graves of slaughtered nations—for stimulating the exercise of those holy affections which restored peace and tranquillity to the world—for acquiring a display of the rectitude of the moral character of God, and the equity of his administration among the nations—for tracing the accomplishment of divine predictions—for illustrating the long-suffering and forbearance of God, and for exciting admiration of that inscrutable wisdom by which the whole train of events was conducted, so as to set restraining bounds to the wrath of man, and to make it subservient to the introduction of the reign of happiness and peace. In all the revolutions of past ages, and in all the events that daily passed in review before them, they would uniformly recognize the agency and the purposes of that Almighty Being "who doth according to his will in the armies of heaven, and among the inhabitants of the earth," and who is carrying forward all the plans of his government to a glorious consummation.

Every useful invention, every new instrument for investigating the operations of nature, every new discovery in the

earth, or in the heavens, every exploration of an unknown region of the globe, every branch of commerce and manufacture, every new mode of facilitating labour and improving the productions of the soil; every improvement in the ease and rapidity of travelling, and of conveying intelligence from one region to another, and every art and science, would be consecrated, in some form or other, to the service of God, and to the accomplishment of the objects of general benevolence. One grand diffusive principle, manifesting itself in numberless ramifications, would pervade the whole mass of society; and one grand aim, the honour and glory of the Creator, and the universal diffusion of happiness in every direction, and among every rank of sentient and intelligent beings, would be the unceasing endeavour of men of all nations, and kindreds, and languages. The whole mass of this world's inhabitants would appear like one vast celestial army marching forward in harmony to the regions of bliss, every one, in his appointed order, passing in peace and tranquillity through the gates of death, to join the general assembly above, and to augment and enliven the congregation of the heavens.

On such a world the God of heaven would look down with complacency, and his providential care would be exercised in averting those physical evils which now increase the moral wretchedness of mankind. His eye would be continually upon them for good, and his ear would be ever open to their requests. Then that glorious scene presented to the view of the apostle John, would be fully realized,—"Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes, and there shall be no more curse, neither sorrow nor crying, neither shall there be any more pain; for the former things have passed away." To such a world celestial messengers would rejoice to wing their downward flight, on messages of love. Their visits, which have been "few, and far between," and which have been long interrupted by the malevolence of men, would be again resumed; and those "morning stars" that shouted for joy when this fair creation arose into existence, would be filled with unutterable delight when they beheld moral order restored, and the smiles of universal love irradiating the inhabitants of our globe, and would shout even with more ecstatic joy than they did before, "Glory to God in the highest, peace on earth, and good will among men!"

Alas! such a picture as that which we have now faintly

sketched, has never yet been realized in the moral aspect of the inhabitants of this world. To the eye of an angelic intelligence, while he hovers over our globe in his flight through the planetary regions, nothing appears but a vast cloud of moral darkness and depravity, with here and there only a few faint radiations of truth and love emerging from the general gloom. He beholds throughout the whole extent of Africa, from the shores of Barbary and Egypt to the Cape of Good Hope—throughout the vast regions of Asia and its numerous islands, and throughout four-fifths of the continent of America, little else than one wide scene of moral desolation, where idolatry and superstition, tyranny and ambition, treachery and cruelty, war and dissension reign triumphant among almost every tribe; and where scarcely a ray of divine light and divine love, gilds the horizon, from the one end of these extensive regions to the other. Even in Europe, where the light of science and of Revelation is converged to a focus, what an immense cloud of moral darkness still appears enveloping its population? The fields of Waterloo, of Leipsic, of Borodina, and of Smolensko, where so many thousands of human beings were sacrificed to the demon of war—the vales of Switzerland and Hungary, the plains of France and Italy, the anarchy and commotions of Spain and Portugal, and the ensanguined shores of Turkey and Greece, where massacres have been perpetrated with the rage and fury of infernal demons, bear witness to the melancholy fact, that hatred and malignity still hold the ascendency over the nations of Europe, and over all the efforts of benevolence and love.

But, we trust, that the period is fast approaching, when the breath of a new spirit shall pervade the inhabitants of every clime, and when holy love shall unite all the tribes of mankind in one harmonious society. When the messengers of the Prince of Peace "shall run to and fro" from the north to the south, and from the rising to the setting sun; when the sound of the gospel-trumpet shall re-echo throughout every land; when the light of Divine Revelation shall diffuse its radiance on the benighted nations; when its sublime doctrines and moral requisitions shall be fully understood and recognized in all their practical bearings, and when the energy of that Almighty Spirit which reduced to light and order, the dark and shapeless chaos, shall be exerted on the depraved and benighted minds of the mass of this world's population—then the death-like slumber which has seized upon the race of Adam shall be broken; the dead in trespasses and sins shall awake to new life and activity; this bedlam of the universe will be

restored to reason and intellectual freedom, and to the society of angelic messengers, and the face of the moral creation will be renewed after the image of its Maker. Then wars shall cease to the ends of the earth, and anarchy and dissension shall convulse the nations no more; violence will no more be heard in any land, "liberty will be proclaimed to the captives, and the opening of the prison-doors to them that are bound." The spirit of malevolence will be vanquished, its power will be broken, and its operations demolished. The order and beauty of the celestial system will be restored. "Holiness to the Lord" will be inscribed on all the implements and employments of mankind. Kindness and compassion will form the amiable characteristic of every rank of social life. Love will spread her benignant wings over the globe, and reign uncontrolled in the hearts of all its inhabitants. For thus saith the voice of Him who sits on the throne of the universe, "Behold I make all things new—I create new heavens and a new earth, and the former shall not be remembered, nor come into mind. Be ye glad, and rejoice for ever in that which I create; for behold, I create Jerusalem a rejoicing, and her people a joy, and the voice of weeping shall be no more heard in her, nor the voice of crying."

SECTION VI.

Universality of the principles of love to God, and to fellow-intelligences.

The grand principles of morality to which I have now adverted, are not to be viewed as confined merely to the inhabitants of our globe, but as extending to all intellectual beings. They form the basis of the moral laws, which govern all intelligences throughout the vast universe, in whatever world or region of infinite space they may have their physical residence; and they constitute the bond which unites to the supreme intelligence, and to one another, all holy beings, wherever existing in the wide empire of Omnipotence. This will at once appear, if we reflect for a moment, on what has been stated in the preceding sections. We have seen, that, if these laws or principles were reversed, and were the moral agents of our world to act accordingly, nothing would ensue, but anarchy, wretchedness, horror, and devastation, and ultimately a complete extermination of the race of mankind. And by parity

of reason, it will follow, that were the same principles to operate in any other world, however different the capacities, relations, and physical circumstances of its inhabitants might be, similar disastrous effects would be the inevitable result; and were they to pervade all worlds, disorder and misery would reign uncontrolled throughout the whole intelligent system

When the Creator brought any particular world into existence, and peopled it with inhabitants, we must suppose, that the laws to which I am now adverting, were either formally addressed to them by some external revelation, or so power, fully impressed upon their moral constitution, as to become the main-spring of all their actions, so long as they might retain the original principles implanted in their minds by the Author of their existence. Any other supposition would be fraught with the most absurd and horrible consequences. It would be subversive of every idea we are led to form of the character of the Divine Being, inconsistent with the perfect benevolence and rectitude of his nature, and incompatible with the relations in which rational beings stand to Him and to one another, and with the harmony and happiness of the universe, to suppose, that any creatures now exist, or ever can exist, to whom such commands as these would be given,—"Thou shalt *hate* thy Creator, who is the source of thine existence;" and "Thou shalt *hate* all thy fellow-intelligences with whom thou mayst associate." And if the mind would recoil with horror, at the idea of such laws issuing forth from the throne of the Eternal to any class of moral agents, it must necessarily be admitted, that the opposite principles or laws, to which I allude, are promulgated to all intelligences, and are obligatory on every inhabitant of all the worlds which lie between the range of Jehovah's empire. The natural scenery with which the inhabitants of other worlds are surrounded, the organization of their corporeal frames, the intellectual capacities with which they are endowed, the stated employments in which they engage, and the relations in which they stand to each other, may be very different from those which obtain in our terrestrial sphere; but the grand principles to which I refer, must necessarily pervade every faculty of their minds, every active exertion, and every relation that subsists among them, by whatever character it may be distinguished, if they be found existing in a state of happiness.

The moral code of laws in other worlds, may be somewhat differently modified from ours, according to the circumstance in which the inhabitants of each respective world are placed, and the relations which obtain among them; but the same

general principles will run through every ramification of their moral precepts, and appear in the minutest actions they perform, as the sap which proceeds from the trunk of a tree diffuses itself among the minutest and the most distant branches. The *seventh* commandment of our moral code can have no place in a world where the inhabitants "neither marry nor are given in marriage;" where the succession of intelligent beings is not carried on by any process analogous to human generation, where death is unknown, and where rational agents have a fixed and permanent abode. The *fifth* precept of our law cannot be recognized in a world where the relations of parents and children, princes and subjects, superiors and inferiors have no existence. And in those worlds where the bounties of Divine Providence are equally enjoyed by all, or where external comforts are not necessary for the happiness of the individual, as in our world, or where the slightest temptation to interfere with the property of another does not exist, there will be no necessity for a distinct moral regulation corresponding to the *eighth* commandment of our moral code. But in every world where happiness exists, and where the inhabitants have retained their original integrity, love to God, and love to all subordinate intelligences with which they are connected, will animate every heart, regulate every desire, and run through every action. And in those worlds (if any such exist besides our own) where these principles are counteracted, or not recognized as the foundation of moral action, misery and disorder, in a greater or less degree, must be the inevitable consequence.

The greater part, however, of the precepts comprised in the moral law given to man, must be considered as obligatory upon all the rational inhabitants of the universe. The *first* commandment, which forbids the recognition of any object of adoration, or of supreme affection, besides the eternal Jehovah—the *second*, which forbids the representation of this incomprehensible Being by any visible or material objects—the *third*, which enjoins reverence of the name or attributes of God—and the spirit of the *fourth*, which enjoins a certain portion of duration to be set apart for solemn acts of worship and adoration, are applicable to all the moral agents that Jehovah has created. The *sixth* commandment, which forbids malice, revenge, and injurious actions of every description—the *ninth*, which forbids falsehood, and inculcates *truth*, which is the basis of the moral universe—and the *tenth*, which forbids envy, and every unhallowed desire to deprive our neighbour of any portion of his happiness—are also binding upon every

class of moral intelligences, wherever existing, throughout the unlimited empire of God. For, if we suppose any one of these precepts to be reversed, and moral agents to act on the principle of this subversion, their moral order and harmony would be interrupted, and consequently, their happiness destroyed. For example, let the law, which inculcates truth, be supposed to be universally violated among any class of rational beings, and instantly all improvement in wisdom and knowledge would cease; nothing could be depended upon as fact but what was obvious to the senses of every individual; social compacts would be dissolved; a mutual repulsion would ensue, and every social affection and enjoyment would be unhinged and destroyed.

By overlooking considerations of this kind, the celebrated Dr. Chalmers, in his "Discourses on the Christian Revelation viewed in connexion with Modern Astronomy," deprived himself of an important argument to prove that Christianity is not confined to this sublunary region. For, as it is the great object of the Christian Revelation to bring into full effect, in all their practical bearings, the principles I have been endeavouring to illustrate, and as these principles must be interwoven with the moral code of all worlds—it follows, that the spirit and essence of our religion must be common to all the holy inhabitants of the universe.

From what has been now stated respecting the universality of the principle of love, the following conclusions may be deduced:—

1. That the man in whose heart this principle is predominant, and whose actions are directed by its influence, is qualified for associating with the pure intelligences of all worlds. Were we transported to the surface of the planet Jupiter, and had we access to mingle with its vast population; or were we conveyed to one of the planets which revolve around the star *Sirius*—if the inhabitants of these globes have retained the primeval purity of their natures, and if the principle of love reigned supreme in *our* hearts, we should be assured of a welcome reception from those distant intelligences, and be qualified to mingle with them in their adorations of our common Creator, and in all their affectionate and harmonious intercourses. We should only have to learn the mode by which they communicate to each other their ideas and emotions Love would form the basis of every union, and amalgamate us with every department of their society. With pleasure, and with the most endearing affection, would they point out to us the peculiar glories of the world they inhabit, and rehearse

the history of the Creator's dispensations in that portion of his empire; and with equal pleasure should we listen to the instructions which flow from the lips of Benevolence, and survey those transporting objects and arrangements which decorate a world where love pervades the breasts of all its inhabitants. To visit a distant world, although it were in our power, where the inhabitants were of an opposite description, could afford no gratification to an intelligent and benevolent mind, but would overwhelm it with anguish and dismay. What enjoyment would the capacious mind of a pure intelligence from the regions of the constellation *Orion*, derive from visiting a world inhabited by such beings as the inhabitants of Nootka Sound, New Guinea, or New Zealand, where the moral and intellectual principle is completely debased, and where the beauties of Nature are defaced with interminable forests and marshes, and the haunts of beasts of prey? He would be filled with disappointment and horror—he might drop a tear of pity over the wretched inhabitants; but he would soon wing his flight back to a more delectable region. A similar disappointment would be felt, were an inhabitant of our world, in whose mind hatred and cruelty, avarice and ambition reigned without control—to be conveyed to a world of happiness and love. The novel scenes of beauty and grandeur which would burst upon his sight might captivate his senses for a little; but he would feel no enjoyment in the exercise of virtuous affections and rapturous adorations, to which he was never accustomed; he would find no objects on which to gratify his cruel and ambitious desires, and he would be glad to escape from the abodes of affection and bliss, to the depraved society from whence he came. Hence we may learn, that, however expansive views we may have acquired of the range of the Creator's operations, and of the immensity of worlds which are diffused through boundless space, and however ardent desires we may indulge of visiting the distant regions of creation, we never can indulge a rational hope of enjoying such a privilege, were it possible, unless love to God and to man become the predominant disposition of our minds. For, although we were invested by the Almighty, with corporeal vehicles, capable of transporting us from one region of creation to another, with the most rapid motion, we could enjoy no solid satisfaction, while we remained unqualified for relishing the exercises, and mingling in the associations of holy intelligences. In every happy world on which we alighted, we should feel ourselves in a situation similar to that of a rude and ignorant boor, were he conveyed to a palace, and introduced into an assembly of courtiers and princes.

2. Another conclusion deducible from this subject is, that by virtue of this grand and governing principle, man is connected with the highest order of intelligences, and with the inhabitants of the most distant worlds; and his happiness perpetually secured. When we take a view of the universe by the light of modern science, our minds are overpowered and confounded at the idea of its vast and unlimited range. When we consider that it would require several millions of years for a cannon ball, flying at the rate of five hundred miles an hour, to reach the nearest stars—when we consider that there are stars visible to the naked eye, at least fifty times farther distant than these—when we consider that there are stars visible by the telescope a thousand times farther distant than any of the former—and when we consider that all the suns and worlds which lie within this unfathomable range are, in all probability, only as a grain of sand to the whole earth, when compared with the immensity of systems which lie beyond them in the unexplored abyss of infinite space,—we are lost in the immensity of creation, and can set no bounds to the empire of the Almighty Sovereign. When we look forward to that eternal state to which we are destined—when we consider that after thousands of millions of centuries have run their rounds, eternity will be no nearer to a termination, and that ages, numerous as the drops of the ocean, will still roll on in interminable succession,—we behold a lapse of duration, and a succession of events stretching out before us, which correspond with the immeasurable spaces of the universe, and the number and magnitude of the worlds with which it is stored. When we view ourselves as thus connected with the immensity of creation on the one hand, and with infinite duration on the other; and when we reflect on the numerous changes that have happened, both in the physical and moral aspect of our globe, within the period of six thousand years, we cannot but conclude that we are destined to pass through new scenes and changes in that eternity which lies before us, of which at present we can form no conception. After remaining for thousands of millions of years in that world which will be prepared for the righteous at the general resurrection, we may be transported to another system as far distant from that abode as we now are from the most distant stars visible to our sight, in order to contemplate new displays of the attributes of God in another province of his empire. We may afterwards be conveyed to an unoccupied region of immensity, where new creations, displaying new objects of glory and magnificence, are starting into existence. We may afterwards be invested with the wings of a seraph, and be enabled to wing our way in

company with angels, from world to world, and to visit the most distant regions of that immense universe over which Omnipotence presides. In short, the imagination can set no limits to its excursions, when it attempts to survey the revolutions and changes that may take place, and the new scenes of glory which may burst upon the view, throughout the lapse of a duration which will have no end.

Now, in whatever relation man may stand to any portion of the universal system, throughout every future period of his existence, and during all the revolutions of eternity, love will unite him to all other holy beings with whom he may associate, however distant their abode from the spot he now occupies, however different its scenery and arrangements, and however superior they may be in point of corporeal organization and intellectual capacity. For no intelligence, in any region of the universe, in whom the principle of love predominates, can ever be supposed to disdain to associate with another, of whatever rank or order, who is actuated by a similar affection; otherwise, his love would degenerate into malevolence. This principle will unite him to angels and archangels, to cherubim and seraphim, to thrones, dominions, principalities, and powers, from whose discourses he will learn the history of the Divine dispensations, the wonders of Almighty power, and "the manifold wisdom of God." So long as it reigns uncontrolled in his heart, it will secure his happiness in all places, and in every period of his existence, by a law established by the Almighty, and founded on his perfections; a law which binds together the whole intelligent system, and forms the basis of the felicity of the moral universe. So that his future blessedness is forever secure, beyond the reach of danger, and rests upon a foundation stable and permanent as the throne of the Eternal.

3. From what has been now stated, we may learn that *there is but one religion throughout the universe*, however vast its magnitude and boundless its extension. In this world, numerous systems of religion prevail, and thousands of different opinions in relation to its ceremonies and objects; but experience has demonstrated, that all of them, except *one*, are insufficient to guide rational beings to substantial felicity. And of this one system, how many foolish and inaccurate, and even contradictory opinions, have been formed, through the ignorance and perversity of the human mind! Though all its parts have a direct reference to the *actions* of intelligent agents, and to the cultivation of *benevolent affections*, yet it has been represented, even by its professed abettors, as a congeries of metaphysical dogmas and speculative opinions; and in thi

point of view it has been the source of perpetual wrangling and contentions. Though it is calculated to expand the understanding, to warm the heart, and to elevate the soul to God, yet it has been reduced, by the cunning artifice of man, to a mass of mere quibbles and unmeaning ceremonies. And though it breathes nothing but peace and good-will to man, it has been employed as an engine of persecution and of human destruction. It is only in proportion as our religion approximates to the character of the religion which is common to all holy beings, that it is worthy of our veneration and our ardent pursuit. And therefore, in order to determine the truth and importance of any particular system of religious opinions the best test we can apply to it is, to ascertain what bearings it has upon the grand principles to which we have been adverting. "Do all the sentiments and tenets which it strenuously supports, like the lines from the circumference to the centre of a circle, converge towards the promotion of *love* in all its practical ramifications? Are the opinions we now so fiercely maintain of such a nature, that we shall probably recognize them as important practical principles a million of years hence, in the regions of distant worlds?" If such a test were applied to hundreds of opinions which have agitated the religious world, and obstructed the operations of the benevolent affections, they would be driven away from the Christian system as chaff before the whirlwind; and Christians would feel ashamed of the importance they attached to their "mint, and anise, and cummin," while they neglected the weightier matters of the law "judgment, mercy, and the love of God." How many false and foolish opinions shall we leave behind us in this region of darkness and contention, when we enter within the confines of the eternal state? How sublime, how lovely, and how beatifying will religion appear in that world, where it will be contemplated in its native simplicity, and stripped of all the foreign and adventitious circumstances which now obscure its brightness and glory! I need scarcely say, that the one religion to which I allude is *Christianity*, considered, not so much in the scheme of mediation which it unfolds, which may have a relation solely to man viewed in his character as a sinner, but in the *leading dispositions and virtues* it inculcates, and in the *great objects* which all its doctrines, facts, and supernatural communications have a tendency to accomplish. In these points of view, it must be considered as embodying principles and laws which pervade the religious systems of all worlds.

Finally, love is a principle in the moral and intelligent system which bears a striking analogy to the principle of *attrac-*

tion in the material world. Each of them unites, in its respective sphere, all the beings which compose it in one grand and harmonious system; and both of them combined give birth to all the moral and physical phenomena which diversify the intellectual and the material universe. By the principle of attraction, the inhabitants of the earth, along with their habitations, are retained to its surface, and prevented from flying off in wild confusion through the voids of space. By the same power the mountains rest on a solid basis, the rivers flow from the mountains to the plains, and the ocean is confined within its appointed channels. It produces the various phenomena which arise from the meandering rill, the majestic river, and the roaring cataract. It produces the descent of rain and dew, and the alternate flux and reflux of the tides. It prevents the waters of the great deep from covering the mountain-tops, and mingling in confusion with the clouds of heaven. It binds together the infinity of atoms which constitute the globe on which we tread; it regulates the various movements of men and other animated beings; it forms mechanical powers, and gives impulsion to numerous machines and engines. It rolls the moon in regular succession around the earth, and prevents her from running lawlessly through the sky. It extends its influence from the sun to the remotest planets, conducting revolving worlds, with all their satellites in their ample circuits, and preserving them all in one harmonious system. It connects the earth and the planetary globes with other systems in the distant regions of space; and carries the sun, with all his attendant orbs, around the centre of that *nebula* to which it belongs, and all the systems and nebulæ of the universe around the throne of God.

In like manner, love unites all holy intelligences, wherever dispersed through the amplitudes of creation, in one amiable and harmonious system. It unites man to God, and God to man. It unites the renovated inhabitants of our globe to angels and archangels, and qualifies them for entering into the closest bonds of friendship and affection with superior intelligences that people the regions of distant worlds. It produces an expansive and harmonious spirit, and an ardent desire to diffuse happiness among all surrounding beings. It gives birth to those sublime emotions which flow out towards the Creator in the various forms of adoration, complacency, hope, confidence, humility, joy, submission, and reverence; and it is the spring of all those virtuous dispositions which flow out towards our fellow-creatures in the form of mercy, compassion, sincerity, candour, sympathy, kindness, long-suffering, gentleness,

meekness, charity, generosity, justice, and active beneficence. It impels its possessor to run to the assistance of the distressed, to support the weak, to console the desponding, to comfort the dying, to diffuse the rays of heavenly light over the benighted mind, and to rejoice in the prosperity of all around. It is "the bond of perfection" which unites the members of an affectionate family, and preserves the union of the faithful in all the churches of the saints. It unites man to man by the closest ties, however different in language, customs, colour, and complexion, and however far removed from each other in point of place. It enables the Greenlander, the Icelander, the African, the inhabitant of Hindostan, and the inhabitant of the British Isles, in whose hearts it resides, to recognize each other as "the sons of God," and as "brethren in Christ Jesus." It sends forth the imagination over every quarter of the globe, carrying benevolent wishes, fervent prayers, and intercessions for men of all kindreds and ranks; and employs every active endeavour to promote the present enjoyment and the eternal felicity of the family of mankind. It inspires the soul with emotions of delight, when it becomes the instrument of communicating happiness to all within the sphere of its influence. It unites the host of seraphim and cherubim in one vast and harmonious association; so that no jarring affection is ever felt, and no discordant voice is ever heard, among the thousands and ten thousands of these exalted intelligences. It preserves every member of the holy and intelligent system in the rank and orbit prescribed by Infinite Wisdom, and leads them all to rejoice in accomplishing the plans of their benevolent Creator. Around him, as the sun of the moral system—the centre of light, and love, and joy—they all revolve in their appointed order; cheered by the emanation of his love, enlightened by his beams, and reflecting a radiance upon all the beings with which they are surrounded. Though one orb differs from another in motion, in magnitude, and in glory, yet no one interferes with another to impede its progress, or to intercept the emanations of light and joy from the Uncreated Source and Centre of all enjoyment.

Were the principle of attraction which binds together the atoms of our globe, and connects the planetary orbs with the sun, to be completely dissolved, the earth would be shattered to its centre; the waters of the ocean would fly upwards, and be dispersed through the highest regions of the atmosphere; rocks and mountains would be detached from their bases, and raised aloft above the clouds; forests would be torn up from their roots, and tossed about in confusion through the sky;

the moon would forsake her ancient course; the planets would run lawlessly through the immensity of space, and mighty worlds would be seen dashing against each other, till they were shattered to pieces, and their fragments tossed about in disorder throughout surrounding systems. Effects equally disastrous to the intelligent system would be produced, were the influence of love, in all its varied emanations, to be completely suspended or annihilated. War would be proclaimed in heaven, and myriads of angels hurled from their seats of bliss. The rapturous songs and adorations of seraphs would be changed into the howlings and execrations of demons. The population of the universe would be transformed into one vast assemblage of fiends; its regions of beauty and fertility would become one wide scene of desolation and horror, and the voice of lamentation and misery would be heard resounding throughout all worlds. On earth kingdoms would be shaken and convulsed; governments overturned; societies dissolved; families dispersed; the bonds of friendship burst asunder; husbands torn from their wives, and parents from their children; the intercourse of nations suspended; the pursuits of science and religion abandoned; every rank and relation overturned, and virtue banished from the abodes of men. Deserting all social beings, and forsaken by all, man would become a solitary monster, wandering without plan or object, an enemy to himself and to his species. Anarchy and disorder would reign triumphant over the whole race of human beings, and the howlings of wretchedness and despair would re-echo from every land.

Such a scene of moral desolation, *selfishness* and *malignity* have a natural *tendency* to create; and such a scene they have actually created in our world, *in so far as their influence has extended.* The power of attraction has never been completely suspended in relation to our globe, nor has the moral Governor of the universe suffered the principle of love to be entirely eradicated from the minds of its inhabitants. But, as when the law of gravitation is counteracted in case of earthquakes and volcanoes, the most destructive and desolating convulsions ensue,—so it happens in the moral world, when the law of benevolence is trampled under foot. "Nation rises against nation, and kingdom against kingdom;" hostile armies encounter like tigers rushing on their prey; "firebrands, arrows, and death" are scattered in every direction; a confused noise of chariots, and horsemen, and of engines of destruction is wafted on every breeze; garments are rolled in blood, and whole plains drenched with human gore, and covered with the car-

cases of the slain. But wherever love diffuses its powerful and benign influence, there harmony, happiness, and peace are enjoyed by every rank of sensitive and intellectual existence. In every world where it reigns supreme, the intellectual faculty is irradiated, the affections are purified and expanded, transporting joys are felt, and, like the planetary orbs and their train of satellites, all shine with a steady lustre, and move onward in harmonious order, around the Supreme Source of intelligence, and the Eternal Centre of all felicity.

SECTION VII.

The preceding views corroborated by Divine Revelation.

In the preceding sections I have endeavoured to illustrate the two grand principles of the Moral Law, and to demonstrate their reasonableness, and the necessity of their universal operation, in order to the promotion of the happiness of the intelligent system. I have proceeded all along on the ground of revelation, as well as of reason, and the nature of things. But since these important principles form the basis of the system of religion, and of all the practical conclusions I may afterwards deduce in the remaining part of this work, it may be expedient to advert a little more explicitly to the declarations of Scripture on this subject. And here I propose very briefly to show, that it is the great end of Divine Revelation to illustrate these principles in all their various bearings, and to bring them into practical operation.

This position is expressly stated by our Saviour himself, in his reply to the scribe, who proposed the question, "Which is the great commandment in the law?" "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it; Thou shalt love thy neighbour as thyself. ON THESE TWO COMMANDMENTS HANG ALL THE LAW AND THE PROPHETS." This declaration evidently implies, that it is the design of the whole of the Old Testament Revelation, to illustrate and enforce these laws, and to produce all those holy tempers which are comprised in the love of God, and of our neighbour. This appears to be the grand object of all the historical facts, religious institutions, devotional exercises, moral maxims, prophecies, exhortations,

promises, and threatenings which it records. The history of the formation of the universe, and of the beautiful arrangement of our globe, as detailed in the Book of Genesis, is calculated to display the wisdom and goodness of the Creator, and to draw forth our affections towards Him who is the Author of our enjoyments, and who pronounced every thing he had made to be "very good." The history of the wickedness of the antediluvian world, of the dreadful effects it produced in the state of society, and of the awful catastrophe by which its inhabitants were swept from existence, and buried in the waters of the deluge, is calculated to illustrate, in the most striking manner, the guilt and the danger of withdrawing the affections from God, and of indulging a principle of malevolence towards man. The history of the crimes of Sodom, and of the fate of its wretched inhabitants; the destruction of Pharaoh and his armies at the Red Sea; the history of the idolatrous practices of the Israelites, of their murmurings in the wilderness, and of the punishments inflicted for their rebellion; the fate of Korah, Dathan, and Abiram, and of the worshippers of Baal: The destruction of the nations of Canaan; the judgments which pursued the Jewish nation, during the whole period of their history, on account of their defection from God, and the calamities which befel them at the period of the Babylonish captivity—together with all the other facts connected with the history of that people and of the surrounding nations, are intended to exhibit the dismal consequences, and the moral wretchedness which inevitably follow, when the affections of mankind are withdrawn from the God of Heaven, and left to grovel in the mire of depravity and vice.

The institutions of the Jewish Church were appointed for promoting the knowledge and the love of God, and for exciting an abhorrence of every thing which is contrary to the rectitude and purity of his nature. Among the tribes that inhabited the land of Canaan, prior to the entrance of the Israelites, and among all the surrounding nations, the worship of false gods, the grossest superstitions, and the most abominable vices universally prevailed. It was one great end of the laws and ceremonies enjoined upon Israel, to excite the highest degree of abhorrence at every thing which was connected with idolatry, to portray its wickedness and folly, to rivet the affections of the people to the worship of the true God, to preserve them uncontaminated from the malignant dispositions, and the vile practices of the neighbouring nations, and to instruct them in the nature and attributes of the Deity; that they might be "a *peculiar* people to Jehovah, separated from all

the people that were on the face of the earth." Hence, the following intimation and injunction are placed on the front of the moral code of laws delivered to that nation, "Hear, O Israel, the Lord our God is one Lord. Thou shalt have no other gods before me." To promote harmony and affection between man and man; to enforce the exercise of justice and equity in all their dealings; to inculcate chastity and purity of affection, kindness to strangers, compassion, tenderness, and sympathy; obedience to parents, charitable dispositions towards the poor and needy, and tenderness, and mercy, towards the inferior animals, were the great objects of the various laws and regulations comprised in their moral and political code.

The devotional portions of the Old Testament, particularly those contained in the book of Psalms, have the same general tendency. The descriptions of the works of creation and providence, the adorations of the majesty of the God of Israel, the celebration of the divine character and excellences, and the ascriptions of thanksgiving and praise for the mercy, long-suffering, and goodness of God, with which these divine compositions abound, are calculated to raise the affections to Jehovah as the source of every blessing, and to inspire the soul with love, admiration, and reverence. In many of these sublime odes, particularly in the 119th Psalm, the mind of the Psalmist is absorbed in meditation on the excellency of the divine precepts, and the happiness which the observance of them is calculated to convey to the soul. "O how I love thy law!" says David, "it is my meditation all the day. The law of thy mouth is better unto me, than thousands of gold and silver. I have rejoiced in thy testimonies as much as in all riches." The moral maxims contained in the writings of Solomon are likewise intended to draw forth the desires after God, to counteract the influence of the depraved passions of the human heart, and to promote the exercise of candour, sincerity, justice, and benevolence among mankind. The exhortations, remonstrances, and denunciations of the prophets, were also intended to recal the affections of the people of Israel to the God from whom they had revolted, to show the unreasonableness of their conduct in "forsaking the fountain" of their happiness; to display the purity, the excellence, and the eternal obligation of the divine precepts, and to warn them of the inevitable misery and ruin which will overtake the workers of iniquity. In short, all the promises and threatenings of the word of God, all the considerations addressed to the hopes and the fears of men, all the providential dispensations of God, all the manifestations of the divine character and perfections,

and all the descriptions of the glories of heaven, and of the terrors of hell, have a tendency to illustrate the indispensable obligation of love to God, and love to all mankind, in order to secure our present comfort and eternal felicity.

And, as it was the main design of the Old Testament economy to illustrate and enforce the principle of love to God and to man, so it is, in a particular manner, the great object of the Christian Revelation, to exhibit the law of love in all its bearings and practical applications. In one of the first sermons delivered by our Saviour, and the longest one recorded in the Evangelical History, the Sermon on the Mount, the main design, is to explain and enforce these principles, in relation both to God and to man, and to sweep away all the false glosses which Ignorance and Prejudice had mingled with their interpretations of the Divine Law. In one part of this discourse, our Lord declares, that we may as soon expect to see "heaven and earth pass away," or the whole frame of the universe dissolved, as that "one jot or one tittle shall pass from the law." For, as it is a law founded on the nature of God, it must be of eternal obligation, and can never be abrogated with regard to any class of rational beings, in consistency with the perfections of the Divine nature. As it is a law absolutely perfect, comprehending within its range every disposition and affection, and every duty which is requisite for promoting the order and happiness of intelligent agents, nothing can be taken from it without destroying its perfection; and nothing can be added to it without supposing that it was originally imperfect. And, as it was intended to preserve the harmony and to secure the felicity of the intellectual beings that people the earth and the heavens, the fabric of universal nature must be destroyed, before this law can be set aside or cancelled. For we have already seen, (Sect. IV.) that, were it reversed, the whole intelligent system would be transformed into a scene of confusion, misery, and horror. For the purpose of affording an immense theatre, on which the operations of this law might be displayed, the earth with all its furniture and decorations, and the heavens, with all their hosts, were called into existence; and, therefore, were it either cancelled or reversed, neither the glory of the Creator would be displayed, nor the happiness of his intelligent creation secured. The mighty expanse of the universe, enclosing so many spacious worlds, would become one boundless moral desert, in which no "fruits of righteousness" would appear, nor any trace of the beauty and benevolence of the Eternal Mind.—In the same discourse, our Saviour enforces the duty of love towards even our most

bitter enemies and most furious persecutors. "Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy. But I say unto you, Love your enemies; bless them that curse you; do good to them that hate you; and pray for them that despitefully use you, and persecute you. That you may be the children of your Father who is in heaven; for he maketh his sun to arise on the evil and on the good, and sendeth rain on the just and on the unjust." This is one of the most sublime exercises of the principle of love, in reference to our fellow-men; and it is enforced from the most sublime motive and consideration—the conduct of Benevolence itself towards a race of rebellious and ungrateful creatures.

All the other instructions of this Divine Teacher—his parables, exhortations, admonitions, warnings, and consolatory addresses, though referring to particular cases and circumstances—had the same general object in view. When his disciples would have called for fire from heaven, to consume the Samaritans, he kindly, but with energy and decision, reminded them, that a principle of malignity was embodied in their unhallowed desires, which is directly opposed to the law of love. "Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them." Among his last instructions to his followers, when he was about to depart from the scene of his earthly pilgrimage, love was the grand theme on which he repeatedly expatiated. "A new commandment give I unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." "These things I command you that ye love one another."

And, as the promotion of the spirit of love was the great object of his instructions, so his whole life was an uninterrupted exemplification of the purest *benevolence*, both towards friends and towards enemies. Never did that holy affection which unites the angelic tribes, and diffuses joy among the pure inhabitants of all worlds, appear, within the confines of *our* world, so amiable, so disinterested, and so ardent, as during the period of the public ministry of Jesus, and particularly towards the close of his earthly career. In the immediate prospect of sufferings, dreadful beyond our conceptions, his love to mankind was "strong as death" which the many waters of affliction which surrounded him were unable to quench. His whole soul seemed to be absorbed in affection towards his disconsolate disciples, and in a desire to cheer and animate their drooping spirits. His last addresses, as recorded by the

Evangelist John, breathe a spirit of tenderness and compassion, and of Divine benignity, of which we have no parallel in the annals of our race.

To display his kindness and condescension, and to teach his disciples to perform with cheerfulness the humblest offices of friendship, he rose from supper; he laid aside his garments; he took a towel; he girded himself; he poured water into a bason; he began to wash the disciples' feet; and he wiped them with the towel wherewith he was girded. He then addressed them in such language as this:—"Let not your heart be troubled; in my Father's house are many mansions; I go to prepare a place for you. And, if I go and prepare a place for you, I will come again and receive you to myself; that where I am there ye may be also. I will not leave you comfortless; I will pray the Father, and he shall give you another comforter, even the Spirit of truth, which shall abide with you forever. Whatsoever ye shall ask in my name, I will do it. Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." In his last prayer, which accompanied these benedictions, the same ardent flow of affection burst from his benevolent heart—"Holy Father! keep, through thine own name, those whom thou hast given me, that they may be one as we are." But his love was not confined to the select few with whom he was surrounded at this interesting hour. His mental eye surveyed the various tribes which people this department of creation—it pierced through all the succeeding generations of mankind—and he embraced in his expansive affections, the whole race of the faithful till the close of time. "Neither pray I for these alone; but for them also who shall believe on me through their word; that they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us." Even towards his bitterest enemies his benevolent emotions flowed out, in earnest supplications for their forgiveness. Neither "the floods of ungodly men," which compassed him, nor the torrents of abuse which were poured upon him while he was nailing to the cross, could overpower that heavenly flame which burned in his holy breast. In the midst of all the mockeries, insults, and indignities which he endured, when he was made "a spectacle to angels and to men," his affectionate desires ascended, with the smoke of the evening sacrifice, to the throne of God, in behalf of his murderers—"Father, forgive them; for they know not what they do." O, what a striking contrast is here presented, to those scenes of pride, malignity, and revenge, which have

so long disgraced the race of Adam, and spread lamentation, and mourning, and terror, among families, societies, and nations! What a happy world would this become, were it peopled with such amiable characters, and were all who profess to be followers of Jesus, instead of contending about "questions which gender strife," to vie with each other in imitating his mild and benevolent spirit! Then Christianity would appear in its native lustre, and receive the homage due to its divine character; and the name of Jehovah would soon be proclaimed throughout all the earth, and the joys of his salvation felt in every clime.

Again, it is one great end of the death of Christ to destroy the principle of malignity in the human heart, and to promote the operation of the law of love. "While we were enemies (says the Apostle Paul,) we were reconciled to God by the death of his Son." "We are sanctified through the offering of the body of Jesus Christ once for all." "He loved us, and washed us from our sins in his own blood." "They who were enemies in their mind, and by wicked works, he reconciled in the body of his flesh through death, to present them holy and unblameable, and unreproveable in his sight." Love to his heavenly Father, and love to mankind, impelled him to "humble himself, and to become obedient to death, even the death of the cross." And, in order that this divine principle might be kept alive, and form a bond of union among all his followers, he appointed an ordinance, consisting of sensible signs, in commemoration of his death, to be observed in all ages as a memorial of his love, and to remind his friends of the indispensible obligation under which they are laid to love one another. To promote the same benevolent design, he arose from the dead, ascended to heaven, sent down the Spirit of Holiness to abide in the Church, and now presides in the celestial world as "a Prince and a Saviour, to give repentance and the remission of sins."

And, as the instructions and the example of Jesus Christ were calculated to exhibit the principle of love in all its interesting aspects, and to promote its practical influence, so the preaching and the writings of his Apostles had the same important object in view, as the ultimate scope of all their ministrations. The one half of every epistle to the Christian churches is occupied in delineating the practical bearings of this holy affection. Like the lines which proceed from the centre to the circumference of a circle, the various radiations of Christian affection are traced from love, as the grand central point, and exhibited in all their benign influence on indi-

viduals, families, churches, and the diversified relations which subsist in civil and Christian society. "Above all things," says the Apostle, "put on *love*, which is the bond of perfection. Though we speak with the tongues of men and angels, and have not love, we are become as sounding brass, or a tinkling cymbal. And though we understand all mysteries, and all knowledge, and bestow all our goods to feed the poor, and have not love, it profiteth nothing. Love suffereth long, and is kind; love envieth not, vaunteth not itself, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil. Prophecies shall fail, languages shall cease, earthly knowledge shall vanish away, but love *never faileth*." "Love worketh no ill to his neighbour; therefore, love is the fulfilling of the law. All the law is comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. The works of the flesh," or those which flow from a principle of malignity, "are these: fornication, uncleanness, idolatry, hatred, variance, emulations, wrath, strife, seditions, envyings, murders, revellings, and such like. But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance." "Let love be without dissimulation, and walk in love as Christ also hath loved us. Be kindly affectionate one toward another with brotherly love, in honour preferring one another. Distributing to the necessity of saints, given to hospitality. Bless them who persecute you; bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Husbands, love your wives, even as Christ also loved the church; children, obey your parents in the Lord; fathers, provoke not your children to wrath, but bring them up in the nurture and admonition of the Lord. Servants, be obedient to your masters, with good will doing service as to the Lord, and not unto men; and ye masters, do the same thing unto them, forbearing threatening, knowing that your master also is in heaven." "Put on, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another in love, and forgiving one another, if any man have a quarrel against any; even as Christ forgave you, so also do ye."

Such is the general scope of the instructions which the Apostles delivered, in all their communications to the Christian churches, whether composed of Jews or Gentiles. And, had it not been for the strong prejudices of the Jews, and the erroneous conceptions of the Gentiles, which the Apostles had to combat, it is probable, that the whole of their epistles would have been solely occupied, in delineating the practical effects

of love to God, and to our brethren of mankind, and its glorious consequences in the future world. And, as it was the great aim of the apostles themselves, in their writings and personal ministrations, to illustrate the numerous bearings of Christian Love, so they gave solemn charges to their successors in the work of the ministry, to make all their instructions subservient to the promotion of the same important object. Almost the whole of the epistles addressed to Timothy and Titus, which relate to the duties and the objects of the Christian ministry, has a reference, not to the discussion of metaphysical questions in theology, which "are unprofitable and vain," but to the illustration, and the inculcating of those practical duties which flow from the spirit of love, and to the counteracting of those proud, malignant, and speculative dispositions, which are opposed to the meekness and benignity of the gospel of peace.

I might also have shown, by numerous quotations, that, in the *general* epistles of Peter, James, and John, the same grand object to which I have been adverting is steadily and uniformly kept in view. The first epistle of John is almost exclusively devoted to the illustration of the love of God and of man; and on this theme, in which his soul appears to be almost entirely absorbed, he expatiates with peculiar energy and delight "We know that we have passed from death to life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath [the principle of] eternal life abiding in him. Behold, what manner of love the Father hath bestowed on us, that we should be called the sons of God! Beloved, let us love one another; for love is of God: and every one that loveth is born of God, and knoweth God. He that loveth not knoweth not God; for God is love. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" It is recorded, by some ancient authors, that when this Apostle was grown old, and unable to preach, he used to be led to the church at Ephesus, and only to say these words to the people, *Little children, love one another.*" Such was the importance which this venerable Apostle attached to *love*, as the grand and governing principle in the Christian system.

Finally, the procedure of the last judgment will be conducted on evidence, deduced from the manifestations of love. At

that solemn period, when the present economy of Divine Providence shall come to a termination; when the elements shall melt with fervent heat, and the great globe on which we tread shall be wrapt in flames; when the Archangel shall descend, and sound an alarm with "the trump of God; when the graves shall open, and give forth their dead; and when all the generations of men, "both small and great," shall stand before the throne of God; the eternal destiny of all the millions of mankind will be unalterably determined, on the ground of the manifestations which have been given of the existence and the operation of the principle of love, and of the affections and conduct to which it is opposed. "When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be assembled all nations. Then shall he say to them on his right hand, Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." And, though you had no opportunity of performing these offices to me in person, yet, "inasmuch as ye did it to one of the least of these my brethren, ye did it unto me." "Then shall he also say to them on the left hand, Depart from me, ye cursed; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick, and in prison, and ye visited me not. Verily, I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. And these shall go away into everlasting punishment, but the righteous into life eternal." For every one shall be rewarded according to his works.—Such is the importance which will be attached to the influence of this holy affection over the human mind, at that "day of dread, decision, and despair;" for it is quite obvious, that every action here specified in relation to the righteous, is an effect of the love of God and of man presiding in the heart; and, therefore, if we shall ultimately be found destitute of this holy principle, we cannot expect the reward of the faithful, nor "have boldness in the day of judgment."

Thus it appears that it is the great end of all the historical facts, the religious institutions, the devotional writings, the moral maxims, the instructions of the prophets, the warnings, exhortations, promises, and threatenings, comprised in the Jewish revelation, to illustrate and enforce the law of love in

its references both to God and to man—that it is explained and illustrated in the various instructions delivered by our blessed Saviour, and enforced by his example—that its numerous bearings and modifications are displayed in the writings of all the Apostles, and in their instructions to Christian teachers—and, that its existence in the heart, and its operation in active life, will form the decisive test of our characters at the final judgment.

SECTION VIII.

On the practical operation of Love, and the various modes in which it should be displayed towards mankind.

We have already seen, that love is a most noble and expansive affection. It is not like a blazing meteor which dazzles the eye for a few moments, and then vanishes from the sight. It does not consist merely in a few transient emotions, and fruitless wishes for the good of others. It does not waste its energies in eloquent harangues on the beauty of virtue, in theorising speculations on the principles of morals, in framing Quixotic schemes of philanthropy, or in weeping over tales of fictitious wo. It is a substantial and an ever *active* principle; its energies are exerted for the purpose of communicating happiness to every rank of sensitive and intellectual beings, and the moral world, as it actually exists, is the grand theatre of its operations. I have already endeavoured to illustrate some of the modifications of this affection, in its relation to God;* and, in the preceding sections of this chapter, have occasionally adverted to some of its benignant effects in reference to man. It may, however, be expedient, in this place, to enter a little more explicitly into the practical operation of benevolence, and the various modes by which its influence may be manifested in relation to our brethren of mankind.

The grand object which love proposes to accomplish is the communication of happiness. And, in order to stimulate and direct us in its operations, the character and agency of God are set before us as our examplar. There is not a more amiable, attractive, nor comprehensive idea of the Divine Being any where to be found than that which is exhibited by the

* See pages 85– 95.

Apostle John, in three words—GOD IS LOVE. He is the eternal, uncreated Source of felicity, from which flow all those streams of joy which gladden the hearts of angels and archangels, cherubim and seraphim; and whatever portion of happiness, sensitive or intellectual, is enjoyed by man on earth, and by all the subordinate tribes of animated nature, is derived from the same inexhaustible fountain. For the purpose of communicating happiness, he called the material universe into existence, to serve as an immense theatre, on which his benevolence might be displayed to countless orders of sensitive and intelligent creatures; and all the perfections of his nature may be considered as so many agents employed for the execution of this noble design. Impelled, as it were, by this essential and characteristic affection of the Divine Mind, all the attributes of Deity are incessantly operating throughout the immensity of creation in the view of the inhabitants of all worlds. His *Omnipotence* is employed in supporting the worlds already created, and in bringing new systems, and new orders of beings into existence; and his *Wisdom*, in devising, selecting, and arranging those means which are requisite for accomplishing the plans of benevolence. Towards those wretched beings who have abused his goodness, and wandered from happiness, his *Mercy* is proclaimed; and his *Patience* and forbearance are long exercised, in order to lead them to repentance, and to the paths of felicity. His *Justice*, conjoined with his power, is exercised for the purpose of restraining the efforts of malevolence, for preventing the inroads of anarchy and confusion, and for preserving the order and happiness of the intelligent creation. In this view, all the judgments, however dreadful and appalling, which have been inflicted on the workers of iniquity in every age, have had a tendency to accomplish the purposes of benevolence, in reference to the universal system. For, the general good of God's universal empire, *considered as one whole*, must be viewed as the great end which benevolence is accomplishing, and the partial exclusions from happiness, which now happen in the case of certain classes of moral agents, must be regarded as necessary arrangements subservient to this important end. His infinite *Knowledge*, extending to all events, past, present, and to come, and his *Omniscient* eye, piercing into the secret purposes of every heart, surveying the various tribes of men, and the circumstances of all the worlds which float in the immensity of space, and comprehending the remotest consequences of all actions throughout infinite duration, enable Him, in every instance, to form those arrangements by which the objects of

benevolence may be accomplished on the most extensive scale, and by which the everlasting happiness of the holy and intelligent system may be most effectually secured.

For the purpose of displaying his love to the moral intelligences of our world, he has given us a revelation of his character and will; he has exhibited his law as a law of love; he has promised the agency of his holy Spirit, to produce in us those dispositions which his law requires; and he has given the most affecting display of his love, in the mission of his Son into the world. "In this," says the Apostle John, "was manifested the love of God towards us; because that God sent his only begotten Son into the world, that we might live through him. Herein is love; not that we loved God, but that he loved us, and sent his Son to be a propitiation for our sins. Beloved, if God so loved us, how ought we to love one another?"

Now, we are commanded in the Sacred Scriptures to be imitators of God in his benevolent operations, and especially in those cases in which love requires to surmount every obstacle, and to exert all its powers in opposition to hatred, enmity, and ingratitude. "Be ye perfect," says our Saviour, "as your Father who is in heaven is perfect. Love your enemies; bless them who curse you; do good to them who hate you; and pray for them who despitefully use you and persecute you. That you may be the children of your Father who is in heaven: for he maketh his sun to rise on the *evil* and on the good; and sendeth rain on the just and on the *unjust*." So that his enemies subsist on his bounty, and are cheered and refreshed by his providential care. In like manner, the operation of love on the part of man may be considered as the whole energy of an intelligent mind, directing its faculties of perception, judgment, reasoning, and imagination along with its physical powers, to the production of happiness both among friends and enemies, so far as its influence can extend. In the prosecution of this noble end, man becomes "a worker together with God," a subordinate agent in carrying forward those plans of Infinite Benevolence which will issue in the ultimate happiness of the moral universe. And as the Almighty, in his benevolent operations, preserves the harmony of the universe by certain laws of order which he has established, as is apparent in the arrangement of the planetary system, and in the physical and moral economy of our terrestrial sphere; so it is the duty of man, in all the movements to which love impels him, to imitate his Creator in this respect, and to employ the intellectual faculties with which he is endued, for regulating the exercise

of the benevolent principle, for adapting and proportionating means to ends, and for discriminating between rational and enthusiastic schemes of exertion; so that order may facilitate his movements, and that the greatest sum of happiness may result from his active endeavours.

We may now attend more particularly to the practical operations of love, and the objects towards which it should be directed.

The principal objects towards which our benevolence should be directed are, *intelligent beings;* and in the sphere of action to which we are at present confined, *man* is the chief object whom we have it in our power to benefit by our benevolent exertions. Our benevolent affections, indeed, ought to expand towards all the holy intelligences of which we have any intimation; and, in another stage of our existence, we may have an opportunity of mingling with other orders of intellectual beings, and of co-operating with them in diffusing happiness throughout the universe; but while we continue in this sublunary region, the improvement and happiness of our fellow-men is the chief object to which our exertions must necessarily be confined; and when we view the present state of the moral world in all nations and climates, we behold a field of exertion sufficiently ample to employ all the energies of benevolence that have ever yet been displayed, or perhaps ever will be displayed during the existing economy of our world.

Man may be considered in two points of view: as possessed of a *body*, which is susceptible of agreeable or disagreeable sensations and feelings; and, as endued with a *mind*, or spiritual principle, which is capable of perpetual improvement in knowledge and virtue, and which is destined to an endless existence. In both these respects, love will exert its powers in meliorating the condition and promoting the enjoyments of mankind. In regard to his *corporeal system*, man has various *wants* which require to be supplied, and he is subjected to various *sufferings* which require to be soothed and alleviated. He stands in need of food, raiment, shelter from the blasts of the tempests, comfortable lodging and accommodation, light to cheer and enable him to prosecute his employments, pure atmospheric air to invigorate his animal system, and water to cleanse and refresh him. He is exposed to corporeal weakness and to mental imbecility; to pain, sickness, and disease; to the loss of sight, of hearing, and of bodily feelings; to the decrepitude of old age, and to all those lingering disorders which terminate in dissolution. He is also exposed to the afflictions occasioned by the loss of friends and relatives; to

dejection of mind, to remorse of conscience, to doubt, despondency, and despair; and to a long train of anxieties, vexations, perplexities, and troubles of various kinds. Now, in reference to the wants of mankind, love, when genuine and ardent, will endeavour to supply them wherever a deficiency is known to exist; and in reference to their calamities and sorrows, it will use its utmost exertions to relieve and assuage them, in as far as its powers and influence can extend. In this respect, every one, however low his situation in life, however limited the range of his knowledge, and however contracted the sphere of his influence may be, has it in his power, in a greater or less degree, to communicate blessings to his brethren of mankind. He can visit the sick-bed of an afflicted neighbour; he can supply a cup of cold water to cool his parched tongue; he can wipe the sweat from his forehead; he can smooth his pillow; he can turn him round on his bed of languishing, that he may enjoy a more comfortable repose; and he can cheer him with those expressions of tenderness and affection, which have a tendency above all other acts of kindness to soothe and revive the downcast spirit. He can assist his neighbour by his strength, or by his skill, by his counsel and advice, and by taking a lively interest in his concerns; he can promote his joy by rejoicing in his prosperity and success, by assisting him in his employment, by rescuing him from danger, by forgiving the injuries he may have received, by acknowledging the worth of the skill, virtues, and endowments of which he is possessed, and by listening with patience and complacency to his sentiments, complaints, or grievances. He can even promote the happiness of his neighbour in a *negative* way, by not injuring him in his character or reputation; by not standing in the way of his prosperity or advancement; by not thwarting him in his schemes and enterprises; by not interrupting him in his innocent amusements; and by refraining from every thing that would tend unnecessarily to injure him in his trade or profession. Such friendly attentions to promote the comfort of his fellow-men, every one has it in his power to bestow; and upon such apparently trivial actions the happiness of mankind in general more immediately depends, than on many of those legislative arrangements which arrest the attention of a whole empire. For, were they universally performed, the greater part of the miseries which afflict humanity would disappear from the world.

But, in cases where a high degree of intellectual talent, of wealth, and of influence is possessed, love is enabled to take a wider range in its beneficent operations, by endeavouring to

counteract public evils, and to promote rational schemes of general philanthropy. When we take a survey of the condition of the great mass of the lower orders of society, we find them labouring under many physical evils and inconveniences, which have a tendency to injure their health and their comfort, and to obstruct their moral and intellectual improvement. In their private habitations, we find multitudes of them residing in places where they are almost deprived of light and of pure air, and surrounded with noxious effluvia, putrid smells, and every thing that is insalubrious and offensive to the senses. We find whole families packed into a narrow apartment of twelve feet square, in a narrow lane where the rays of the sun never penetrate, where the refreshing breeze is seldom felt, and where the beauties of nature are never beheld. In public manufactories we find hundreds of men, women, and children, with pale faces and emaciated looks, breathing a polluted atmosphere half-poisoned with deleterious fumes, steam, smoke, or noxious gases. In large cities, we find numbers of children, through the carelessness and unprincipled disposition of their parents, left to wallow in filth and wretchedness, without even rags to cover their nakedness, and encouraged in the habits of pilfering, and of every other vice which can debase their minds and render them pests to society; and we behold others doomed to the degrading employment of chimney-sweeping, deprived of the attentions which flow from the tender affection of parents, and subjected to the harsh treatment of unfeeling masters. We behold multitudes of human beings torn from their families and their native land, cooped up in an infernal floating dungeon, carried to a foreign land, sold like cattle to an avaricious planter, and held in the chains of perpetual slavery. In reference to all these, and similar evils which exist in human society, love will exert its energies, either to alleviate or to remove them. It will induce one individual to investigate their causes, to point out the proper means of remedy, and to publish to the world the result of his deliberations and researches. It will induce another to apply the discoveries of natural science and the inventions of art to the purpose of improving the physical condition of mankind. It will induce a third individual, in conjunction with others, to form rational plans of melioration, and to organize societies to carry them into effect; and it will impel others to come forward with their wealth and influence to provide the means for carrying forward on the most extensive scale the plans of general beneficence. In short, the whole machinery of nature and art, of mind and matter, of religion and literature, of science and legislation,

would be set in motion to promote the external enjoyments of mankind, were love a predominant principle in human society. Cottages on commodious and healthy plans would be reared for the industrious poor; streets would be formed and gardens allotted them for their pleasure and accommodation; public manufactories would be arranged and regulated in such a manner as to contribute to health, to comfort, and to rational improvement;* the children of the poor would be fed and clothed, and trained up to habits of industry and virtue; employment would be provided for all classes of labourers and mechanics, and subsistence furnished when employment could not be procured; idleness would be universally discouraged, and honourable industry would be rewarded in such a manner as to afford, not only the comforts, but even many of the luxuries of life; slavery in every shape, with all its injustice and cruelties, would be abolished, and rational liberty would be proclaimed among all ranks and in every clime.

Thus the man in whose heart love presides, takes a lively and sincere interest in every thing that has a tendency to promote the external comfort and welfare of his neighbour. He is compassionate and merciful, gentle and indulgent, kind and tender-hearted, generous and humane; he feels for the sorrows of suffering humanity, and his wealth and activity are directed to relieve the distresses of the poor and the afflicted, to feed the hungry, to clothe the naked, to protect the widow and the orphan, to encourage honest industry, to meliorate the condition of the useful mechanic, and to increase and extend his comforts and enjoyments. Of such a one it may be said, in the language of Job, "He is eyes to the blind, feet to the lame, and a father to the poor. When the ear hears him, then it blesses him; and when the eye sees him, it gives witness to him; because he delivers the poor that cries, and the father-

* Some may be disposed to insinuate, that such attempts would be altogether visionary, and could never be realized. But I would ask such persons, Have such schemes ever been attempted to be realized on an extensive scale? Has the promotion of the health and comfort of the industrious poor ever become *a particular object of attention* to the legislature, to men of rank and influence, and to the whole class of opulent manufacturers? Is it not a fact, that while the acquisition of wealth is made the main object of attention, the melioration of the condition of the industrious labourer and mechanic is either altogether overlooked, or viewed as a very subordinate object of attention? He is generally left to shift for himself the best way he can, and left to breathe in an impure atmosphere without any *particular sacrifice* being made to remedy the evil. I venture to affirm, that were the comfort of the lower orders of society made as particular an object of attention as is the acquisition of wealth, every obstacle to its accomplishment would soon be removed.

ıess, and him that hath none to help him. The blessing of him that was ready to perish comes upon him, and he causes the widow's heart to sing for joy."

But the activities of benevolence are not confined to the communication of sensitive enjoyments. Man is a rational and immortal, as well as a sensitive being; and the operations of genuine love will have for their ultimate object the promotion of his best interests as a moral and intellectual agent, and as an heir of immortality.

When we consider man as an intellectual being, standing in various important relations to his God and to his fellow-creatures, we behold numerous evils which require to be remedied, as well as in the circumstances of his physical condition. Though the human mind is capable of vast expansion, of acquiring an immense number of sublime and interesting ideas, and of enjoying the purest pleasure in contemplating the objects which lie within its range, yet it is a melancholy fact, that in all ages, mental darkness has enveloped the great majority of our race; and that the grossest ignorance of the most important truths, accompanied with the most degrading affections, still prevails among the greater part of the population of every region of the globe. We need not go to the frozen climes of Lapland and Labrador, to the filthy huts of the Greenlander and the Esquimaux, to the rude savages of Nootka Sound, to the degraded tribes of New-Holland and Van Dieman's Land, to the wild and wretched Boshemen and Caffres, or to the swarthy sons of Central Africa, in order to be convinced of this lamentable truth. We need only look around us among the various ranks of our own population, and we shall not fail to see ignorance, in all its diversified forms, exerting its malign influence over the minds of men, accompanied with superstition, enthusiasm, bigotry, intolerance, and every grovelling affection that can debase the human mind. Multitudes of the young, both in the city and in the country, are suffered to shoot up from infancy to manhood, as if they were mere animal existences, ignorant of the character and operations of God, of the duties they owe to their Creator and to one another, and of the eternal state of existence to which they are destined. Even in many of those places where instruction is attempted to be communicated, what a pitiful picture is exhibited of the results of education, and of the folly which attaches itself to the character of man! The pronunciation of a number of unmeaning words, the reciting of passages which the young cannot understand, the repetition of a few propositions in religion to which no ideas are attached, and the casting of a few

accounts, are considered as sufficient to lead them forward in the path of knowledge and virtue; and are substituted in the place of those definite and luminous instructions which are requisite to expand the opening intellect, to convey distinct ideas to the mind, to unfold the scenes of creation and providence, to display the character of God, and to train up the youthful mind to glory and immortality.

Now, in reference to the ignorance which prevails in the world, love to man, as an intellectual being, will excite to active endeavours in order to counteract its influence. It will prove an excitement to the erection of seminaries of instruction wherever they are deficient; it will patronize every scheme and every exertion by which knowledge may be increased; and will diffuse mental illumination as far as the sphere of its influence extends. It will not rest satisfied with the form of instruction, without the substance; with the elements of language, without the elements of thought; with the key of knowledge, without knowledge itself; but will devise rational plans for conveying *substantial* information to the minds of the young, so as to win their affections, arrest their attention, and carry them forward with pleasure in the paths of improvement. It will not offer them stones and ashes instead of bread, but will spread before them an intellectual feast, and "feed them with knowledge and understanding." It will not confine its attention merely to the instruction of the young, but will endeavour, by writing, by conversation, by lectures, by lending and circulating books, by establishing public libraries, and by organizing rational and scientific institutions, to diffuse the rays of intellectual light among men of all ages, ranks, and professions; and will never cease its exertions till ignorance, with all its degrading accompaniments, be banished from society, and till the light of truth illuminate the inhabitants of every land. In a word, it will endeavour to render every branch of knowledge subservient to the illustration of the character and the revelation of God, and to the preparing of mankind for the employments of that nobler state of existence to which they are destined.

Again, as man is possessed of an immortal nature, and in his present state of sin and degradation is exposed to misery in the future world, so it is one of the highest offices of love to endeavour to promote the eternal salvation of mankind. For the accomplishment of this important object, all its activities are concentrated, and all its other labours are rendered subservient. To improve the physical condition of man as a sensitive being, and to enlarge his knowledge as an intellec

tual, while we overlook his eternal interests, is to neglect one of the most important duties of Christian philanthropy. The sensitive enjoyments of man are conducive to his happiness so long as they continue; and "knowledge is pleasant to the soul." But what are all the acquisitions and enjoyments of time, when compared with the concerns of eternity! and what will they avail, if their possessor be found *unqualified* for the employments of an endless life! If the soul of man be an immortal principle, and if the least danger exists of its being deprived, through ignorance and guilt, of happiness in the future world, no words can express the importance which ought to be attached to this "labour of love." "What will it profit a man if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" And therefore, the man in whose breast true benevolence resides, will consider the *eternal* happiness of his fellow-immortals as the grand and ultimate object which ought always to be kept in view, and will exert all his faculties, powers, and influence, in order to its accomplishment. He will not rest satisfied with prayers and wishes for the salvation of men; he will not wait for any extraordinary afflatus of the Divine Spirit; but will prosecute with judgment and perseverance that course of active duty, which has a tendency to produce the desired effect. So far as the circle of his influence extends, he will endeavour to instruct the ignorant, to arouse the careless, to reclaim the dissipated, to convince the sceptic, to train up the young in the knowledge of God and in the paths of virtue, and to encourage and animate every one who is inquiring the way to eternal life. He will exhibit religion in its most amiable, and attractive, and sublime aspects; and will endeavour to fix the attention on the lovely tempers, and the beneficial effects which the observance of its precepts has a tendency to produce. He will not make it his chief object to convert men to the belief of certain metaphysical dogmas in religion, nor to gain them over to embrace the peculiarities of a party; but to produce in their minds a cordial acquiescence in the plan of salvation which the Gospel exhibits, a reverence of the divine character and perfections, a desire to cultivate holy tempers, and a fixed determination to walk in the paths of God's commandments.

Such a character will give every due encouragement by his advice and by his wealth to Christian churches, and to faithful and intelligent ministers of religion. He will patronize every rational scheme which has for its object to propagate the Gospel of peace among all nations He will encourage the transla-

tion of the Scriptures into the languages of all kindreds and tribes; he will give countenance to societies formed for circulating the Bible in foreign lands; and he will assist in sending forth intelligent and philanthropic missionaries to barbarous and unenlightened tribes, for the purpose of diffusing the blessings of knowledge, civilization, and religion; and he will rejoice to co-operate in such benevolent schemes with all who sincerely wish to promote the best interests of their fellow-men, by whatever name they are distinguished, and to whatever section of the Christian church they may belong.

In short, love, when genuine and ardent, will set itself in opposition to every species of bigotry and intolerance, and to all those petty jealousies and bitter animosities which have so long distracted the Christian church, which have thrown an odium on its character, and prevented the harmonious intercourse of the followers of Jesus. It will make every sacrifice consistent with the great objects of Christianity, and will use every appropriate mean to heal the unhappy divisions which exist in the religious world, and to promote an affectionate union of "all who love our Lord Jesus in sincerity;" in order that the church of Christ may form one compact harmonious body in opposition to atheists, sceptics, and the men of the world, and in order that every plan and effort to diffuse the knowledge and influence of the Christian religion may be carried more speedily and more extensively into effect.

With regard to all the other branches of Christian morality, and to all the virtues which can adorn the human character, in every station and relation in life, they will be found to flow from the exercise of the principle I have now been illustrating, as naturally as the sap flows from the trunk to the remotest ramifications of a tree, or as the gas which now illuminates our streets and churches flows from the main gasometer, through hundreds of pipes, to all the different burners. Sincerity and veracity in our words and actions, honesty and fair dealing in trade and commerce, fidelity to compacts and engagements, a regard to public liberty, an equitable administration of justice, condescension and kindness to inferiors, reverence and respect to superiors, submission to just laws and regulations, friendship, and a cordial interchange of friendly sentiments and affections; courtesy, civility, affability, harmony, and good neighbourhood; modesty, chastity, and discretion; forgiveness of injuries, hospitality to strangers, humanity to servants and dependents, compassion to the distressed; parental, filial, and fraternal affection, sympathy,

generosity, temperance, and fortitude, together with all the other social virtues which unite man to man, will as naturally flow from the fountain of love, when it exists in the human breast, as water flows from a reservoir, through all the pipes which distribute it to the inhabitants of a large city. For he who withholds the exercise of such virtues, or acts in direct opposition to them, can never be supposed to be sincerely attached to his fellow-creatures, or to consult their happiness; and the meaning of language must be inverted before we can apply to him the epithet *benevolent;* and the order of the moral system deranged, before we can expect happiness to flow from such a conduct.

The cardinal virtues have been arranged by some moralists under the heads of *Prudence*, *Temperance*, *Fortitude*, and *Justice*. *Prudence* consists in judging what is best, in the choice both of ends and means, particularly in reference to our own interests, and to the good or evil which may result from our choice. *Temperance* is that virtue which moderates and restrains the sensual appetites. *Fortitude* is that calm and steady habit of the mind which either enables us bravely to encounter the prospect of ill, or renders us serene and invincible under its immediate pressure. *Justice* is that virtue which impels us to give to every person what is his due. Now, it could easily be shown, that love is the impelling principle which excites to the exercise of all these virtues. It will lead us to pay a due regard to our own comfort and interest, but not so as to interfere with the interests or to obstruct the happiness of others. It will teach us to preserve the dominion of the soul over sense and passion, and to restrain the influence of the sensual appetites, from considerations drawn from our own happiness, and from the good of others. For, as intemperance kindles the fire of resentment and the flames of lust, excites to boisterous words and to lawless actions, wastes the substance and reduces families to wretchedness and ruin, it must be directly opposed to the principle of benevolence. It will inspire us with a generous and heroic indifference to the precarious possessions of this mortal scene, and will excite to activity and perseverance in promoting human happiness, in the face of every difficulty and obstruction, and in spite of obstinacy and ingratitude, and of all the sneers and reproaches that may be thrown out upon us on account of the singularity of our conduct. And as *Justice* is nothing else than the *measure of benevolence*, it will uniformly direct us to give to every one his due, and restrain us from withholding from our neighbour any thing to which he is entitled by equity or by law

And in cases where the division of property is concerned, it will in many instances be induced to relinquish its right when only a few paltry pounds or shillings are at stake, rather than run the risk of dissolving the bonds of affection and friendship.

The duties of morality have by other moralists, particularly by the moderns, been arranged into *the duties we owe to God*, as piety, reverence, and confidence; *the duties we owe to other men*, as fidelity, loyalty, humanity, and justice; and *the duties we owe to ourselves*, as chastity, sobriety, and temperance From what has been already stated, both in this and in several of the preceding sections, it will obviously appear, that all these classes of duties necessarily flow from the operation of that primary, diffusive, and ever active principle, which resides originally in the Eternal Mind, and which pervades the minds of all holy intelligences.

Finally, the man who is animated by the noble principle of benevolence, will endeavour to discharge with fidelity every social and relative duty, and will feel an interest in the domestic comfort and the moral and religious improvement of all around him. He will display the activities of this holy affection more immediately in the family in which he resides, as a friend, a father, a husband, a son, or a brother; performing with punctuality all the duties which such relations include; promoting unity, harmony, affection, and a reciprocal interchange of all those offices of kindness, which tend to secure mutual confidence, pleasure, and improvement. From the family, his affections will be diffused to the neighbourhood around, in all the forms of kindness, compassion, faithfulness, forgiveness, charity, generosity, humanity, and justice. He will contemplate every member of society as a kinsman and a brother; he will feel a fraternal attachment; he will delight in his success and prosperity, and will endeavour to encourage the social virtues, and to multiply the sources of enjoyment wherever his influence extends. From the circle of his immediate neighbourhood, his affections will extend over all the nation to which he belongs. Its prosperity and advancement in arts, sciences, and legislation, its peace and tranquillity, and the wisdom and rectitude of its rulers, will be the object of his fervent prayers to the God of heaven. To watch over its interests, to promote the improvement of its constitution and its laws, to expose the intrigues of bribery and corruption, to resist the efforts of tyranny and ambition, and to defeat every encroachment on its rights and liberties, in a manly and Christian manner, he will consider as a duty which he owes to his

fellow-subjects, to his rulers, and to succeeding generations. It will be his chief aim, not so much to prevent men from becoming thieves, and robbers, and murderers, as to make them pious, virtuous, and useful members of the general community; that every one may live "a quiet and peaceable life, in all godliness and honesty."

Nor will his benevolence be confined within the limits of a narrow-minded and selfish patriotism;—his affections will expand to surrounding nations, and embrace the interests of every people, and will excite him to co-operate in every scheme by which civilization and science, liberty and Christianity, may be promoted among all the tribes and kindreds of the earth. He will occasionally transport himself in imagination to distant climes, and to the islands scattered over the face of the ocean,—and the joy or sorrow which is felt in the hut of the Greenlander, in the Indian wigwam, or among the tents of the Tartars, will find access to his feeling heart. An inundation, an earthquake, the eruption of a volcano, a destroying pestilence, or the horrors of war, happening in Persia, China, or Japan, will not be viewed with apathy or indifference, because those countries are placed thousands of miles beyond the boundaries of his own; but he will sympathise in the sorrows of those distant sufferers, as well as in the calamities which befal his brethren in his native land. Nor will his affections be confined to the men of the present age, but will stretch forward to embrace the sons and daughters, of future times, who are destined to appear on the theatre of this world, in successive generations, till time shall be no longer. The plans which he now forms, the ground-works of the improvements which he is now establishing, and the diversified operations of benevolence in which he is now engaged, will have, for their ultimate object, the diffusion of the light of science and of religion, and the communication of happiness, in various forms, to unnumbered multitudes of the human race, after his spirit shall have taken its flight beyond the bounds of this terrestrial sphere. Nor will the current of his love towards fellow-intelligences be bounded by the limits of time, and the range of this sublunary system, but will run forward into those interminable ages, which shall succeed the dissolution of our globe, and will rise upward to the inhabitants of those glorious worlds which roll in the distant regions of creation. Contemplating the diversified scenes in which he may hereafter be placed, and the various orders of intellectual beings with which he may mingle, his soul will be transported at the prospect of entering upon a more extensive field for the range of his benevolent affections,

and of being qualified to receive and to communicate happiness on a more enlarged scale, in company with other holy intelligences,—where the field of benevolence will be continually expanding, and the most exquisite delight springing up in his bosom, and ever increasing, as eternal ages are rolling on.

Thus, it appears, that Benevolence is an expansive and an ever active principle, diffusing happiness in its train wherever it extends. Were an extensive moral machinery to be set in action by this powerful principle, it is impossible to describe what a variety of blessings would soon be distributed among mankind, and what a mighty change would be effected in the social state of human beings, and on the whole aspect of the moral world. And from what has been already stated, it is evident, that, although intellectual talent, wealth, and influence, have most in their power, as the prime directors of the moral machine,—yet there is no individual in whom this principle resides, however limited his faculties, and his sphere of action, but has it in his power to communicate happiness to his fellow-creatures, and to become at least a subordinate agent in promoting the plans of universal benevolence.

From what has been stated above, and in several of the preceding parts of this work, we may learn, that, in order to acquire a knowledge of our duty, and of the motives which should stimulate us to its performance, there is no need to engage in the study of voluminous systems of Ethical science, or to perplex the mind with laboured disquisitions on the principles of Morals. The general path of duty is plain to every one who is inclined to walk in it; and whoever wishes to be assisted and directed in his progress towards moral perfection, will find, in the Proverbs of Solomon, the sermons of Jesus Christ, and the practical parts of the apostolic epistles, maxims, and precepts, and motives inculcated, infinitely superior in regard both to their authority and their excellence, to those of all other systems of moral philosophy, whether in ancient or in modern times. This seems to be partly admitted even by moral philosophers themselves. The celebrated Dr. Reid, in his "Essays on the Active Powers of Man," after a variety of learned and abstract discussions on active power, and the principles of human action, when treating on the theory of morals, says, "This is an intricate subject, and there have been various theories and much controversy about it in ancient and in

modern times. But it has little connexion with the knowledge of our duty, and those who differ most in the theory of our moral powers, agree in the practical rules of morals which they dictate. As a man may be a good judge of colours, and of the other visible qualities of objects, without any knowledge of the anatomy of the eye, and of the theory of vision; so a man may have a very clear and comprehensive knowledge of what is right, and of what is wrong in human conduct, who never studied the structure of our moral powers. A good ear in music may be much improved by attention and practice in that art; but very little by studying the anatomy of the ear, and the theory of sound. In order to acquire a good eye, or a good ear, in the arts that require them, the theory of vision, and the theory of sound, are by no means necessary, and indeed of very little use. *Of as little necessity or use is what we call the theory of morals, in order to improve our moral judgment.*"—REID, "*On the Active Powers,*" Essay v. chap. 2.

To a man who is familiar with the Scriptures, and whose mind has acquired a relish for the simplicity and excellence of the Christian code of morals, how cold, and frigid, and uninteresting, do the laboured disquisitions of our most celebrated ethical writers appear! There is little to be found in such writings to kindle the fire of holy love, and to inspire the soul with a noble ardour, in carrying forward the plan of divine benevolence. What powerful stimulus to exalted virtue can be expected from abstract discussions on active power, on liberty and necessity, on theories of moral action, on the reason and fitness of things, on self-love, on public and private interests, on the law of honour, and the like; and of how little practical utility are the results of such disquisitions; since every principle of action, every motive, and every duty conducive to the happiness of the intelligent system, is laid down in the Scriptures, with a plainness and perspicuity, which render them level to the meanest understanding? And what shall we say of those moralists who teach us, that "modesty, humility, and forgiveness of injuries," belong to the class of vices;* and, by consequence, that pride, imprudence, and revenge, are to be ranked among the *virtues?* Such virtue, alas! has too long prevailed in our degenerate world; but were it universally to prevail, it would transform creation, into a chaos, and banish happiness from the universe. What beneficial practical effects have ever yet been produced by all the systems of ethics which have hitherto been published to the world? Let us look back

* This sentiment is taught by Mr. Hume, and his followers.

on the nations of antiquity, on the schools of Plato, Socrates, Epicurus, and Zeno; let us survey the conduct of our modern sceptical philosophers, and the practices of our youths who attend courses of ethical lectures in our universities and academies, and say, whether the general depravity of human nature has been counteracted, and a spirit of universal benevolence has been cherished and promoted by such instructions I venture to affirm, that we are far more indebted to our Saviour's sermon on the mount, and to the practical writings of the apostle Paul, for that portion of morality which has given a polish to the manners of modern society, than to all the systems of ethics, detached from Christianity, have ever been published by the philosophers either of Greece or Rome, or of the British empire: and that it is only by following out the instructions of these divine teachers that we can expect to see the world regenerated, and vice and iniquity banished from our streets.

In throwing out the preceding hints, I have confined my attention chiefly to the intelligent creation. But it is evident, that where a principle of genuine love actuates the mind, it will extend its benevolent regards even to the lower orders of animated existence. Towards them the Creator has displayed his benevolence, as well as towards man. He has framed their bodies in as curious and admirable a manner, as the bodies of mankind. He has bestowed upon them organs of sensation exactly adapted to the situations they occupy, and to their various modes of subsistence. He has formed them with instincts which enable them to construct their habitations, to select their food, to protect themselves from danger, and to choose the fittest places for bringing forth their young. He has provided, in the different departments of nature, all that variety of food which is requisite to supply the wants of the whole of that immense assemblage of living beings which traverse the air, the waters, and the earth. "These all wait upon Him, and he giveth them their meat in due season." Their sportive motions, their varied movements, and the delight with which they seem to exercise their faculties, testify, that they are the objects of the beneficence of their Almighty, though unknown Maker. So that God not only takes care of men, but of the fishes of the sea, the creeping insects, and the fowls of heaven, for "a sparrow cannot fall to the ground" without his providential permission.

This benevolent care of the Creator, which extends to the lowest order of his creatures, instructs us, that our benevolence also should be displayed towards the inferior ranks of sensi

tive existence—that we should not only abstain from vexing, and torturing, and unnecessarily depriving them of existence; but should endeavour to promote their comfort and enjoyment. It was the object of several of the laws delivered to the Jews, to inculcate compassion and humanity towards their domestic animals: and Solomon lays it down as a moral maxim, that "the righteous man regardeth the life of his beast." Benevolence will display itself, in the shape of tenderness and humanity, towards every creature that is endowed with feeling and sensation; but it cannot be supposed to have a powerful influence over that man who can wantonly torture a poor fly, lash a feeble old horse, wound a bird or a hare for mere sport, twirl a cockchaffer on a crooked pin, or even intentionally trample under foot a snail or a worm, that is doing him no injury. The benevolent man rejoices in the happiness of all creation around him; and, were this disposition universally prevalent, not only should we see cock-fighting, dog-fighting, bull-baiting, and other cruel and degrading sports, forever abolished, but should form a more delightful intercourse with many of the lower animals than we have ever yet enjoyed.—The Arabians never beat their horses; they never cut their tails; they treat them gently; they speak to them, and seem to hold a discourse; they use them as friends; they never attempt to increase their speed by the whip, nor spur them but in cases of great necessity. They never fix them to a stake in the fields, but suffer them to pasture at large around their habitations; and they come running the moment they hear the sound of their master's voice. In consequence of such treatment, these animals become docile and tractable in the highest degree. They resort at night to their tents, and lie down in the midst of the children, without ever hurting them in the slightest degree. The little boys and girls are often seen upon the body or the neck of the mare, while the beasts continue inoffensive and harmless, permitting them to play with and caress them without injury.—Several species of birds have a natural attachment to the habitations of man; but his malevolence prevents them from entering into any intimate and friendly association; for they seem to be fully aware of his guns, and snares, and other arts of destruction, which make them shy, even in cases of necessity, of trusting themselves to his generosity and protection. How many amusing and instructive associations might be formed with this class of animals, if the kindness and benevolence of man were to secure their confidence! Even the beasts of the forest, the elephant,

the lion, and the tiger,* have had their ferocious dispositions softened by kindness and attention, and have become the protectors and the friends of man.

Although the lower animals seem to be incapable of making improvement when left to themselves, yet experience has proved, that, under the tuition of man, they are capable of making considerable advancement in knowledge, and in the exercise of the benevolent affections. Kindness and affection will frequently soften the most savage and obdurate dispositions among mankind; and, it is not improbable, that a judicious and universal display of friendly attentions towards those animals which occasionally associate with man, would go far to counteract their malevolent propensities, and to promote their harmony and affection. I never was more delighted with an exhibition of animals than on a late occasion, when I beheld a *cat*, a *bird*, and a *mouse*, living in the same cage, in the most cordial harmony and peace—a fact which demonstrates that the strongest antipathies of the animal tribes may be overcome by the care and attention of man. And as such an experiment could not have been attempted with success, except when these animals were very young, it shows us the immense importance of an *early* attention to the training of our youth in habits of kindness and affection towards each other, and of humanity towards every sensitive being; and that it ought to be the great care of parents, nurses, and servants, to counteract the *first appearance* of malevolent dispositions in very early life, however trivial the circumstances in which such dispositions are manifested.

The famous Baron Trenck, when confined in his dungeon in Magdeburg, had so tamed a mouse, that it would play round him, and eat round him, and eat from his mouth. When he whistled, it would come and jump upon his shoulder. After his cruel keepers had given orders that he should be deprived of its society, and had actually taken it away blindfolded, it found its way back again to the door of his dungeon, waited the hour of visitation, when the door would be opened, and immediately testified its joy, by its antic leaping between his legs. This mouse was afterwards carried off, and put into a cage, where it pined, refused all sustenance, and, in a few days, was found dead. "In this small animal," says the Baron, "I discovered proofs of intelligence too great to easily gain belief. Were I to write them, such philosophers as suppose man alone

* An experiment was lately exhibited, by the keeper of the animals in the Tower of London, which demonstrates, that even the *tiger* is capable of being tamed, and rendered susceptible of friendly feelings towards man.

endowed with the power of thought, allowing nothing but what they call instinct in animals, would proclaim me a fabulous writer, and my opinions heterodox to what they suppose sound philosophy."—A nobleman of France, a Count Lauzun, was condemned to a rigid imprisonment. Cut off from all human society, and allowed no means of diverting his solitude, he made a companion of a *spider*, who had spun her web in the corner of his cell. He at length familiarized her so far, that she would come upon his hand, and eat from it a portion of his food which he gave her. The jailer, totally devoid of feeling, thought this too great an indulgence for the unfortunate prisoner, and crushed the spider to death.

Many such instances could be brought forward to illustrate the affection of the inferior tribes, and their capability of improvement. But although they were entirely destitute of men tal qualities and affections, as they are sensitive beings, susceptible of pleasure and pain, the truly benevolent man will never intentionally inflict upon them unnecessary pain, and far less will he ever enjoy a savage delight, like some monsters in human shape, in beholding them writhing under the agonies occasioned by barbarous treatment. He will feel a joy in their comfort, and will endeavour to counteract their malignant propensities, and to train them up in those habits by which they may be rendered useful to man, and pleasing to each other. Were such a kind and humane disposition towards the lower animals generally to prevail, we might ultimately expect the literal accomplishment of those predictions recorded in ancient prophecy:—"In that day will I make a covenant for them with the beasts of the field, and with the fowls of heaven, and with the creeping things of the ground; and I will break the bow and the sword, and the battle out of the earth, and will make them to lie down safely." "I will cause the evil beasts to cease out of the land, and they shall dwell safely in the wilderness, and sleep in the woods." "The wolf shall dwell with the lamb: the cow and the bear shall feed in one pasture, and their young ones shall lie down together; the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the adder's den. They shall not hurt nor destroy in all my holy mountain, saith the Lord."

The remarks which have been stated in this section, in reference to the practical influence of the principle of benevolence, are intended merely as a few insulated hints in regard to some of the modes in which it may be made to operate. To illustrate its operations in *detail*, and to trace its progress in

all its diversified bearings and ramifications, would be, to write a Body of Practical Morality, which would fill several volumes—a work which is still a desideratum in Christian literature. I cannot conclude this chapter more appropriately than with the following excellent passage, extracted from Dr. Dwight's "System of Theology."

"The divine law is wholly included in two precepts: *Thou shalt love the Lord thy God with all thy heart; and thy neighbour as thyself.* These are so *short*, as to be necessarily included in a very short sentence; so *intelligible*, as to be understood by every moral being who is capable of comprehending the meaning of the words God and neighbour; so *easily remembered* as to render it impossible for them to escape from our memory, unless by wanton, criminal negligence of ours; and so *easily applicable to every case of moral action*, as not to be mistaken unless through indisposition to obey. At the same time, *obedience to them is rendered perfectly obvious and perfectly easy* to every mind which is not indisposed to obey them. The very disposition itself, if sincere and entire, is either entire obedience, or the unfailing means of that external conduct by which the obedience is in some cases completed. *The disposition to obey is also confined to a single affection of the heart*, easily distinguishable from all other affections, viz. *love*. *Love*, saith St. Paul, *is the fulfilling of the law.* The humblest and most ignorant moral creatures, therefore, are in this manner efficaciously preserved from mistaking their duty.

"In the mean time, *these two precepts*, notwithstanding their brevity, *are so comprehensive* as to include every possible moral action. The archangel is not raised above their control, nor can any action of his exceed that bound which they prescribe. The child who has passed the verge of moral agency, is not placed beneath their regulation; and whatever virtue he may exercise, is no other than a fulfilling of their requisitions. All the duties which we immediately owe to God, to our fellow-creatures, and to ourselves, are, by these precepts, alike comprehended and required. In a word, endlessly varied as moral action may be, it exists in no form or instance in which he who perfectly obeys these precepts will not have done his duty, and will not find himself justified and accepted by God."

CHAPTER III.

ON THE MORAL LAW, AND THE RATIONAL GROUNDS ON WHICH ITS PRECEPTS ARE FORMED.

In the preceding chapters, I have endeavoured to illustrate the foundation of love to God, from a consideration of his attributes, and the relations in which he stands to his creatures I have also illustrated the rational grounds of love to our neighbour, from a consideration of the natural equality of mankind, of the various relations in which they stand to one another, and of their eternal destination. The dismal consequences which would result from a total subversion of these laws, the beneficial effects which would flow from their universal operation, their application to the inhabitants of other worlds, the declarations of Scripture on this subject, and the various modes in which benevolence should display its activities, have also been the subject of consideration.

The two principles now illustrated, may be considered as two branches proceeding from the same trunk, and spreading into different ramifications. The first *four* commandments of the moral law may be viewed as flowing from the principle of love to God, and the remaining *six* as ramifications of the principle of benevolence, or love to man. In the following brief illustrations, I shall endeavour to show the *reasonableness* of these moral laws in relation to man, from a consideration of the misery which would necessarily result from their universal violation, and of the happiness which would flow from universal obedience to their requisitions.

These laws were published in the most solemn manner, to the assembled tribes of Israel in the wilderness of Horeb. While Mount Sinai was shaking to its centre, and smoking like a furnace; while flames of fire were ascending from its summit, and thick darkness surrounding its base; while thunders were rolling in the clouds above, and lightnings flashing amidst the surrounding gloom; and while the earth was quaking all around, and the voice of a trumpet waxing louder and louder,—in the midst of this solemn and terrific scene, God spake the commandments with an audible articulate voice, in the hearing of the trembling multitude assembled round the mountain. A combination of objects and events more awful and impressive, the human mind can scarcely conceive; compared with which, the pretended pomp of Pagan deities and

Jupiter shaking Olympus with his imperial rod, are lame ridiculous, and profane; and never, perhaps, since the commencement of time, was such a striking scene presented to the view of any of the inhabitants of this world. The most solemn preparations were made for this divine manifestation; the people of Israel were commanded to purify themselves from every mental and corporeal pollution, and strictly enjoined to keep within the boundaries marked out for them, and not to rush within the limits assigned to these awful symbols of the Deity. An assemblage of celestial beings, from another region of creation, was present on this occasion, to perform important services, to swell the grandeur of the scene, and to be witnesses of the impressive transactions of that solemn day.* Moses was appointed as a temporary mediator between God and the people, to explain to them in milder terms the words of the law, and the further intimations of the divine will. Yet so terrible were the symbols of the present Deity, that even Moses was appalled, and said, "I exceedingly fear and quake." In order that the impressive words which were uttered on that day might not be forgotten in future generations, they were written on tables of stone with the finger of God. They were not simply *drawn* on a plane, like the strokes of writing upon paper, but the characters were *engraved*, or cut out of the solid stone, so that they could not be erased. They were not written on paper or parchment, or even on wood, but on *stone*, which is a much more durable material. "The tables were written upon *both their sides*, on the one side, and on the other were they written; and the tables were the work of God, and the writing was the writing of God, graven upon the tables."† This was intended to prevent the possibility of any thing being added to the law, or taken from it. The tables were *two* in number, the one containing the precepts which inculcate love to God, the other containing those which enjoin the love of our neighbour. These laws, thus engraven on the most durable materials, were deposited in the most sacred part of the tabernacle, in the ark of the covenant under the mercy-seat. All the striking circumstances, now mentioned, were

* Stephen says, that the Jews "received the law by the disposition of angels." Grotius observes, on this passage, that the Greek preposition (*eis*) here signifies *amidst*, and that (*diatagas agelon*,) denotes *troops* of angels ranged in military order; and that there is a reference to Deut. xxxiii. 2. "The Lord came from Sinai, and rose up from Seir unto them; he shined forth from Mount Paran, and he came with ten thousands of his holy ones: from his right hand went a fiery law for them."

† Exod. xxxii 45.

evidently intended to proclaim the Majesty and Grandeur of the Supreme Legislator—the excellency and perfection of his law—that it is the eternal and unalterable rule of rectitude—that it is of perpetual obligation on all the inhabitants of the earth—that it is the rule of action to angels and archangels, and to all other moral intelligences, as well as to the human race—and that the most dreadful consequences must ensue on all those who persist in violating its righteous precepts.

The proclamation of this law was prefaced by these words, "I am Jehovah thy God," which contain a ground and reason for our obedience They evidently imply, that he is the Self-existent and Eternal Being who brought the vast universe into existence, who "garnished the heavens, and laid the foundations of the earth," and peopled all worlds with their inhabitants—that he has sovereign authority to prescribe a rule of action to his creatures—that he knows best what laws are requisite to preserve the order of his vast empire, and to secure the happiness of the intelligent creation—that he is the former of our bodies, the Father of our spirits, and the director of all the movements of nature and providence, from whose unceasing agency every enjoyment proceeds—and that all his regulations and arrangements are calculated to promote the present and everlasting felicity of all rational agents that submit to his authority.—That these laws are not mere acts of Divine Sovereignty, but founded upon the nature of things, and are calculated to preserve the harmony and order of the intelligent universe, will appear from the following illustrations and remarks.

THE FIRST COMMANDMENT.

Thou shalt have no other gods before me.

All the commandments, except the fourth and fifth, are expressed in a *negative* form: But it is obvious, that every negative command includes a requisition of the duty which is pposed to the sin forbidden; and those which are *positive* include a prohibition of the conduct which is opposed to the duty required. This first commandment, therefore, though expressed in the negative form, must be considered as including a positive injunction to love God with all our hearts, to offer a tribute of supreme adoration to his perfections, and to exercise the graces of hope, gratitude, submission, and reverence. Having already considered the precept in this point of view, (pp. 85—95,) it is only necessary, in this place, to

attend, for a little, to the *negative* form of the command. The prohibition contained in this precept must be considered as extending not only to Polytheism, and the various objects of worship which have prevailed in the heathen world, but to every thing which is the object of our supreme affection and regard.

It is a dictate of enlightened and unprejudiced reason, that the Being to whom we are indebted for existence, on whom we every moment depend, who directs the movements of the system of nature, who daily loads us with his benefits, and on whom our hopes of eternal felicity entirely depend—should be contemplated with the most ardent affection and gratitude, regarded as the most excellent and venerable of all beings, and recognized as the Supreme Legislator, whose laws we are bound, by every tie of gratitude, to obey. Wherever such sentiments and affections pervade the mind, they constitute the first principles of piety, the source of all holy obedience, and the foundation of all true happiness. Were they universally felt, and acted upon by human beings, the Most High God, would be adored in every land, his image would be impressed on every heart, his righteous law would never be violated, grovelling desires and affections would be eradicated, and our world would be transformed into an abode of felicity, where joys similar to those of angels would succeed to scenes of wretchedness and wo.

On the other hand, where the unity and the attributes of the divine Being are not recognized, and where other objects are substituted in his place, the foundations of religion, and of moral order are completely subverted, and a door opened for the introduction of every absurdity, immorality, and vile abomination, that can degrade a rational intelligence. The command under consideration is placed on the front of the divine law as the foundation of all the other precepts; and, therefore, wherever it is violated, or not recognized, a regular obedience to the other subordinate injunctions of religion is not, in the nature of things, to be expected. Were its violation, in our world, complete and universal, it is impossible to say what would be the miserable condition of human beings in their social capacity. To its general violation, may be traced all the evils under which humanity has groaned in every age, and all the depraved passions, and shocking immoralities which now disfigure the aspect of the moral world.

There is nothing that appears more prominent in the history and the character of almost every nation under heaven, than an infringement of this first and fundamental law of the Crea-

tor. A rational and enlightened mind, on the first consideration of this subject, would be apt to surmise, that such a law is almost superfluous and unnecessary. There is such an immense disproportion between a block of marble, or a crawling reptile, and that Being who supports the system of universal nature, that it appears, at first view, next to impossible, that a reasonable being should ever become so stupid and degraded, as to substitute the one for the other, and to offer his adorations to an object completely devoid of life, power, and intelligence. Yet experience teaches us, that there is no disposition to which the human mind is more prone than "to depart from the living God," and to multiply objects of idolatrous worship. This will appear, if we take but the slightest glance of the objects of adoration which have prevailed, and which still prevail in the pagan world.

At one period of the world, with the single exception of the small nation of the Jews, idolatry overspread the face of the whole earth. And how numerous and degrading were the objects which the blinded nations adored! We are informed, by Hesiod, Varro, and other ancient authors, that no less than *thirty thousand* subordinate divinities were comprised within that system of idolatry which prevailed among the Greeks and Romans. They had both celestial and terrestrial deities. They assigned peculiar gods to the fountains, the rivers, the hills, the mountains, the lawns, the groves, the sea, and even to hell itself. To cities, fields, houses, edifices, families, gates, nuptial chambers, marriages, births, deaths, sepulchres, trees, and gardens, they also appropriated distinct and peculiar deities. Their principal *celestial* deities were Jupiter, Mars, Mercury, Apollo, Bacchus, Venus, Juno, and Minerva—their *terrestrial*, Saturn, Ceres, Diana, Neptune, Cybele, Proserpine and Pluto. Their chief idol was Jupiter, whom they called the father of gods and men; and under his authority, Neptune had the jurisdiction of the *sea*, Juno, of the *air*, Cybele, of the *earth*, and Pluto, of the *realms below*. Instead of worshipping the *living* and immortal God, they deified a host of *dead men*, called heroes, distinguished for nothing so much, as for murder, adultery, sodomy, rapine, cruelty, drunkenness, and all kinds of debauchery. To such contemptible divinities, splendid temples were erected,* adorations addressed, costly

* The temple of *Diana* at *Ephesus*, has been always admired as one of the noblest pieces of architecture that the world ever produced. It was 425 feet long, 200 feet broad, and supported by 127 columns of marble 60 feet high; 27 of which were beautifully carved. Diodorus Siculus mentions, that the rich presents made to the temple of *Apollo* at Delphos, amounted to one million three hundred and thirty-three thousand pounds.

offerings presented, and rites and ceremonies performed, subversive of every principle of decency and morality, and degrading to the reason and the character of man.—A system of idolatry of a similar kind, though under a different form, prevailed among the Egyptians. The meanest and the most contemptible objects—sheep, cats, bulls, dogs, cows, storks, apes, vultures, and other birds of prey; wolves, and several sorts of oxen, were exalted as objects of adoration. "If you go into Egypt," says Lucian, "you will see Jupiter with the face of a *ram*, Mercury as a fine *dog*, Pan, is become a *goat;* another god is *Ibis*, another the crocodile, and another the ape. There, many shaven priests gravely tell us, that the gods. being afraid of the rebellion of the giants, assumed these shapes." Each city and district in Egypt entertained a peculiar devotion for some animal or other, as the object of its adoration. The city of Lentopolis worshipped a lion; the city of Mendez, a goat; Memphis, the Apis; and the people at the lake *Myris*, adored the crocodile. These animals were maintained, in or near their temples, with delicate meats; were bathed, anointed, perfumed, had beds prepared for them; and when any of them happened to die, sumptuous funerals were prepared in honour of the god. Of all these animals, the bull, *Apis*, was held in the greatest veneration. Honours of an extraordinary kind were conferred on him while he lived, and his death gave rise to a general mourning.

Such was the abominable idolatry that prevailed even among the most enlightened nations of antiquity. They changed the glory of the incorruptible God into "the similitude of an ox that eateth grass," and into images made like to corruptible man and to birds, and to four-footed beasts, and creeping things. And if the Egyptians, the Greeks, and the Romans, who are distinguished from the rest of the world for their improvements in literature, science, and the arts, had so far renounced their allegiance to the God of heaven, we may rest assured that the surrounding nations were sunk still farther into the pollutions of idolatry and of mental debasement. The Phenicians, the Syrians, the Canaanites, the Chaldeans and Babylonians, the Arabians, the Scythians, the Ethiopians, and the Carthaginians, the ancient Gauls, Germans, and Britons, were, if possible, more deeply debased; and mingled with their idolatrous rites, many cruel, obscene, and vile abominations.—Such is still the moral and religious debasement, even in modern times, of the greater part of the nations which dwell upon the earth. Even the Hindoos, the Birmans, the Chinese, the Persians and the Japanese, though ranked

among the most polished nations of the heathen world, are sunk into the grossest ignorance of the true God, and are found perpetrating, in their religious worship, deeds revolting to humanity, and stained with horrid cruelty and injustice.

The *moral effects* which were produced by a departure from this fundamental law of the Creator, were such as correspond with the abominations of that religious system which was adopted. Man is an imitative being; and he generally imitates the actions of those whom he conceives to be placed in a superior rank and station. When, therefore, the gods were introduced to his view, as swollen with pride, mad with rage, fired with revenge, inflamed with lust, engaged in wars, battles, and contests, delighting in scenes of blood and rapine, in hatred and mutual contentions, and in all kinds of riot and debauchery, it was natural to suppose that such passions and crimes would be imitated by their blinded votaries. Accordingly we find, that such vices universally prevailed, even among the politest nations of antiquity; and some of their sacred rites, solemnized in honour of their gods, were so bestial and shocking, as to excite horror in every mind possessed of the least sense of decency and virtue. They gloried in the desolation and destruction of neighbouring nations. To conquer, and oppress, and enslave their fellow-men, and to aggrandize themselves by slaughter and rapine, was the great object of their ambition. The law of kindness and of universal benevolence was trampled under foot, and even the common dictates of humanity, equity, and justice, were set at defiance. But this was not all—Idolatry soon began to instigate its votaries to the perpetration of the most revolting and unnatural *cruelties.* Dreadful tortures were inflicted on their bodies, to appease their offended deities; human victims, in vast numbers, were sacrificed, and even their infants and little children were thrown into the flames, as an offering to the idol which they adored.

The Mexicans were accustomed to treat themselves with the most inhuman austerities, thinking that the diabolical rage of their deities would be appeased by human blood. "It makes one shudder," says Clavigero, "to read the austerities which they practised upon themselves, either in atonement for their transgressions, or in preparation for their festivals. They mangled their flesh as if it had been insensible, and let their blood run in such profusion, as if it had been a superfluous fluid in the body. They pierced themselves with the sharpest spines of the aloe, and bored several parts of their bodies, particularly their ears, lips, tongues, and the fat of their arms and legs."

The priests of Baal, we are told, in the book of Kings, "cut themselves with knives and lancets, till the blood gushed out upon them." When the Carthaginians were vanquished by Agathocles, king of Sicily, they conceived that their god, Jupiter Latialis was displeased with their conduct. In order to appease him, and propitiate his favour, they sacrificed to him, at once, *two hundred* sons of the first noblemen of their state. On the altars of Mexico, *twenty thousand* human beings are said to have been sacrificed every year; and *fifty thousand* were annually offered up in the various parts of that empire, accompanied with circumstances of such dreadful cruelty and horror, as makes us shudder at the recital. In Hindostan, even at the present day, several thousands of women are annually burned on the funeral piles of their deceased husbands, as victims to the religion they profess; besides multitudes of other human victims, which are crushed to death under the wheels of that infernal engine which supports the idol Juggernaut. Were the one-hundredth part of the abominations which have been perpetrated under the system of idolatry, in those countries where it has prevailed, to be fully detailed, it would exhibit a picture of depravity and of infernal agency, at which the human mind would shrink back with horror; and would form a striking commentary on the divine declaration, that "the dark places of the earth are full of the habitations of horrid cruelty."

It appears, then, that a violation of the first precept of the moral law is the greatest crime of which a rational creature can be guilty; for it is the source of all the other crimes which have entailed wretchedness on mankind, and strewed the earth with devastation and carnage. It is a comprehensive summary of wickedness; which includes pride, falsehood, blasphemy, malignity, rebellion, hatred of moral excellence, and the basest ingratitude towards Him from whom we derived our being, and on whom we depend for all our enjoyments. It is a crime which, above all others, has a tendency to *degrade* the character of man; for where it abounds, the human mind is sunk into the lowest state, both of moral and of intellectual debasement. What a pitiful and humiliating sight is it, and what emotions of astonishment must it excite in the mind of an archangel, to behold a rational and immortal intelligence cutting down an oak in the forest, burning part of it in the fire, baking bread, and roasting flesh upon its embers, and forming the residue of it into an idol, falling down and worshipping it and saying, "Deliver me, for thou art my God!"* And when

* See Isaiah xlv. 9—21.

we behold the same degraded mortal sacrificing the children of his own bowels before this stump of a tree, can we refrain from exclaiming, in the language of the prophet, "Be astonished, O ye heavens, at this; and be ye horribly afraid!" Were idolatry to become *universal* in the world, there is no crime, no species of cruelty, no moral abomination within the compass of the human heart to devise, but would soon be perpetrated without a blush, in the open face of day. Had not God, in his mercy, communicated a revelation of his will, in order to counteract the influence of Pagan theology,—instead of cultivating the powers of our minds, and expanding our conception of the Almighty, by a contemplation of his word and works, we might, at this moment, have been sunk into the lowest depths of moral degradation, been prostrating ourselves, in adoration, before a stupid ox or a block of marble, and sacrificing our sons and daughters to an infernal Moloch. It is one of the glories of Revelation, and a strong proof its divine origin, that all its promises and threatenings, its admonitions and reproofs, its doctrines, its laws and ordinances, are directly opposed to every idolatrous practice; and that there is not a single instance in which the least countenance is given to any of the abominations of the Pagan world.

In the present age, and in the country in which we reside, we are in little danger of relapsing into the practices to which I have now adverted. But idolatry is not confined to the adoration of Pagan divinities: it has its seat in every heart where God is banished from the thoughts, and where pride, ambition, and avarice occupy the highest place. "*Covetousness*," or an inordinate love of wealth, is declared by the Apostle Paul to be "*idolatry;*" and such mental idolatry, though more refined than that of the heathen world, is almost equally abhorrent to the Divine Being, and equally subversive of the grand principles of Christian morality. If the acquisition of wealth and riches be the constant and *supreme* aim of any individual, Mammon is the god whom he regularly worships, and the God of heaven is dethroned from his seat in the affections. Such moral effects as the following are the natural results of this species of idolatry: It steels the heart against every benevolent and generous emotion; it shuts the ears to the cries of the poor and needy; it engenders cheating, falsehood, and deceit; it prevents the man in whom it predominates from exerting his active powers, and from contributing of his wealth to promote the happiness of mankind; it chains down his noble faculties to the objects of time and sense; it leads him to love and to serve himself more than the Creator; it wraps him up

in selfishness, and an indifference to the concerns of all other beings; it destroys the principles of equity and justice; it blunts the feelings of humanity and compassion; and prevents him from attending to the salvation of his soul, and from looking at those things which are unseen and eternal. And in every other case where a similar principle holds the supreme seat in the affections, similar effects will be produced.

THE SECOND COMMANDMENT.

Thou shalt not make unto thee any graven image, nor any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth: thou shalt not bow down thyself to them, nor serve them.

The *first* commandment, which I have illustrated above, respects the *object* of our worship; forbidding us to substitute any other being in the room of God, or to offer it that homage which is due to the eternal Jehovah. This second commandment respects the *manner* in which he is to be worshipped. And in regard to the manner in which the Divine Being is to be contemplated and adored, it is expressly declared, that no *image* nor *representation* of this incomprehensible Being is at any time, or on any account, to be formed. This command, like the former, might at first sight appear to be unnecessary, if the almost universal practice of mankind had not taught us that there is no disposition which the human mind is more apt to indulge, than to endeavour to bring the invisible Divinity within the range of our senses, and to contemplate him as such a one as ourselves. The necessity of this injunction, its reasonableness, and the folly and absurdity of the practice against which it is directed, will appear from the following considerations.

The Divine Being fills the immensity of space with his presence, and to his essence we can set no bounds. He inhabited eternity, before the earth or the heavens were brought into existence, rejoicing in the contemplation of his own excellences, and in the future effects of his power and benevolence. He is a spiritual uncompounded substance, and consequently invisible to mortal eyes, and impalpable to every other organ of sensation. His omnipotence neither man nor angel can scan, nor can they explore the depths of his wisdom and intelligence. When universal silence and solitude reigned throughout the infinite void—when not a sound was heard nor an object seen within the immeasurable extent of boundless space—

at his command, worlds, numerous as the sand, started into being. Thousands of suns diffused their splendours through the regions of immensity; the ponderous masses of the planetary globes were launched into existence, and impelled in their rapid courses through the sky; their surfaces were adorned with resplendent beauties, and replenished with myriads of delighted inhabitants. The seraphim and the cherubim began to chaunt their hymns of praise, and "shouted for joy" when they beheld new worlds emerging from the voids of space. Life, motion, activity, beauty, grandeur, splendid illumination, and rapturous joy, among unnumbered intelligences, burst upon the view, where a little before nothing appeared but one immense, dark, and cheerless void. And ever since duration began to be measured, either in heaven or on earth, by the revolutions of celestial orbs, the same omnipotent energy has been incessantly exerted in directing the movements of all worlds and systems, and in upholding them in their vast career. Of a being invested with attributes so glorious and incomprehensible, with power so astonishing in its effects, with goodness so boundless, and with wisdom so unsearchable, what image or representation can possibly be formed which will not tend to contract our conceptions, and to debase the character of the infinite and eternal Mind! "To whom will ye liken me, or shall I be equal, saith the Holy One."

When a person of dignity and of respectability of character is *caricatured*, and associated with objects and circumstances that are mean, ridiculous, and grotesque, it has a tendency to degrade his character, and to lessen our veneration. For the respect we entertain for any individual is founded on the view we take of him in all the aspects in which he may be contemplated. For a similar reason, every attempt to represent the Divine Majesty by sensible images, must have a tendency to narrow our conceptions of his glory, to debase his character, and to lessen our reverence and esteem. What possible similitude can there be between that mighty being, who by his word lighted up the sun, and diffused ten thousands of such immense luminaries through the regions of creation, whose hand wields the planets, and rolls them through the tracts of immensity; between him who "meteth out the heavens with a span, and holds the ocean in the hollow of his hand," and the most resplendent image that was ever formed by human hands! Even the sun himself, with all his immensity of splendour, although our minds were expanded to comprehend his vast magnificence, would form but a poor and pitiful image of Him, whose breath has kindled ten thousand times ten thousand suns. How much

less can a block of marble or a stupid ox adumbrate the glories of the King eternal, immortal, and invisible! It will doubtless redound to the eternal disgrace of the human character, in every region of the universe where it is known, that ever such an impious attempt was made by the inhabitants of our degenerate world, as to compare the glory of the incorruptible God to an image made like to corruptible man. Wherever such attempts have been made, there we behold human nature in its lowest state of debasement; the intellectual faculties darkened, bewildered, and degraded; the moral powers perverted and depraved; grovelling affections predominating over the dictates of reason, and diabolical passions raging without control. Hence, too, the debasing tendency of all those attempts which have been made to introduce into the Christian church, pictures and images, to represent "The invisible things of God," and the sufferings of the Redeemer. For, wherever such practices prevail, the minds of men will generally be found to entertain the grossest conceptions of the Divine Being, and of the solemn realities of religion.

But the principal reason why any representation of God is expressly forbidden in this commandment, is, that whenever such a practice commences, it infallibly ends in adoring the *image itself*, instead of the *object* it was intended to represent. Or, in other words, the breach of this commandment necessarily and uniformly leads to a breach of the first. Notwithstanding the shock which the human mind appears to have received by the fall, it is altogether inconceivable, that any tribe of mankind should have been so debased and brutalized, as, in the first instance, to mistake a crocodile, or the stump of a tree, however beautifully carved, for the Creator of heaven and earth. Such objects appear to have been first used as *symbols* or representations of the Deity, in order to assist the mind in forming a conception of his invisible attributes. But as they had a direct tendency to debase the mind, and to obscure the glory of the Divinity, in process of time they began to be regarded by the ignorant multitude as the very gods themselves, which they were at first intended to represent; and that tribute of adoration was paid to the *symbol* itself, which was originally intended to be given to the invisible God, through this sensible medium. And, when we contemplate kings and princes, poets and philosophers, heroes and sages, "young men and virgins, old men and children," whole provinces, nations, and continents, prostrating themselves before the shrine of such despicable and abominable idols, and the idea of the true God almost banished from the world, we have

reason to feel ashamed, and to be deeply humbled, that we belong to a race of intelligences that have thus so grossly prostituted their rational and moral powers.

The only *natural* image or representation of God which is set before us for our contemplation, is, the boundless universe which his hands have formed; and his *moral* image is displayed in the laws which he has published, in the movements of his providence, and in the face of Jesus Christ his Son, who is "the image of the invisible God, and the brightness of his glory." All these exhibitions of the Divine Majesty, we are commanded to study, to contemplate, and admire; and it is essentially requisite in order to our acquiring correct and comprehensive views of the object of our adoration, that no one of these displays of the Divinity should be overlooked, or thrown into the shade. There are some Christians, who imagine they may acquire a competent knowledge of the character of God, although they should never spend a single moment in contemplating his perfections as displayed in his visible works. In regard to such, I hesitate not to affirm, that they are, to a certain extent, *idolators*, and remain wilful idolators, contented with the most inadequate and grovelling conceptions of the Deity, so long as they refuse to contemplate, with fixed attention, and with intelligence, the operations of his hands. If a man's ideas never extend beyond the bounds of his visible horizon, or beyond the limits of the country in which he resides, and if, at the same time, he has overlooked the most striking displays of divine wisdom and goodness within these bounds—his conceptions of the Divine Being himself, will nearly correspond with the conceptions he forms of his works. If his views be even confined within the limits of the globe on which he dwells, his conceptions of God will still be grovelling, distorted, and imperfect. And, therefore, the idea which such an individual forms to himself of God, may be inferior to that which is due to one of the higher orders of created intelligences. And, if so, he has only an image of a creature in his mind, instead of a comprehensive conception of the Great Creator. We have too much reason to believe, that there are multitudes in the religious world, who pass for enlightened Christians, whose ideas of the Supreme Ruler of the universe do not rise beyond the conceptions we ought to form of the powers and capacities of Gabriel the archangel, or of one of the highest order of the seraphim.

We can never expect, from the very nature of things, to be able to explore the depths of Jehovah's essence, or to compre-

hend the whole range of his dominions and government. But, a large portion of his operations lies open to our inspection and it is from an enlightened contemplation of what is presented to our view in the visible universe, that we are to form our conceptions of the grandeur of the Eternal Mind. For, it may be admitted as an axiom, both in natural and revealed theology, that *our conceptions of God will nearly correspond with the conceptions we acquire of the nature and extent of his operations.* In the universe around us, we perceive an image of his infinity, in so far as a finite and material existence can adumbrate the attributes of an Infinite and Invisible Existence. When we lift our eyes towards the midnight sky, we behold a thousand suns diffusing their splendours from regions of space immeasurably distant. When we apply a telescope to any portion of this vast concave, we perceive thousands more which the unassisted eye cannot discern. When we increase the magnifying powers of the instrument, we descry numerous orbs of light, stretching still farther into the unfathomable depths of space; so that there appear no limits to the scene of creating power. When the eye of reason penetrates beyond all that is visible through the most powerful telescopes, it contemplates a boundless region teeming with other resplendent suns and systems, whose number and magnificence overwhelm the imagination; so that no limit can be set to the excursions of the intellect when it wings its flight over the wide empire of Jehovah. Over all this vast assemblage of material splendour, over its movements, and over all the diversified ranks of intelligence it supports, God eternally and unchangeably presides. He is an *Infinite* Being;—and in this immense universe which he has opened to our view, he has given us an image of his infinity, which corresponds with the perfections which the inspired writers ascribe to him—and without a contemplation of which, the mind must have a very unworthy and circumscribed idea of the attributes of the Eternal Mind. Even in many of the objects which surround us in this lower world, we perceive an image of the infinity of the Creator—particularly in those living worlds which are contained in a few drops of water, some of the inhabitants of which are several hundreds of thousands of times smaller than the least grain of sand.—To the contemplation of such objects we are directed by God himself, in order to acquire an impressive view of his character and operations. "Lift up your eyes on high, and behold who hath created these orbs, that bringeth out their host by number: he calleth them all by names, by the greatness of his might, for that he is strong in power."—And, the

prophets, when reasoning against idolatry, present us with a train of thought similar to that to which I have now adverted They describe the Almighty as "sitting on the circle of the heavens, and the inhabitants of the earth as grasshoppers in his sight." They represent him as "measuring the waters in the hollow of his hand, weighing the mountains in scales, and *meting out the heavens with a span*—before whom all nations are as the drop of a bucket, and are counted to him less than nothing and vanity."

It is strange, indeed, that the duty of contemplating the image of God as impressed upon his works, should be so much overlooked by the great body of the Christian world, notwithstanding the obvious reasonableness of this duty, and the pointed injunctions in relation to it which are reiterated in every department of the word of God. It is still more strange, that the instructions of many religious teachers have a tendency to dissuade Christians from engaging in this duty, by the foolish contrasts they attempt to draw between the word and the works of God; so that the great mass of Christians are left to remain half idolaters for want of those expansive conceptions of God which a knowledge of his works is calculated to produce.

It is also most unaccountable, on every principle of reason, and of Revelation, that the wilful neglect of this duty should never be accounted either as a sin, or as a want of that respect which is due to the Majesty of Heaven. We have known persons rebuked, and even excluded from a Christian Church, for holding a metaphysical sentiment different from their brethren respecting the divine plans and decrees; but we never heard of an individual being either reproved or admonished by a Christian society, for neglecting to contemplate the character of God as displayed in his works, although he had lived fifty years amidst the magnificence of creation, and had acquired little more knowledge of his Creator, from this source, than the ox which browses on the grass. Yet, to this neglect is to be imputed a great proportion of those grovelling conceptions, superstitious notions, and distorted views of the doctrines of religion which still disgrace the Christian world. This fact is still more unaccountable, when we consider that a knowledge of the abstrusities and technicalities of science is not requisite in order to the performance of this duty. It requires only the eye of sense, of reason, and of devotion to be directed to the scene of divine operation within us, and around us, and to be occasionally fixed on the object we contemplate, in order to appreciate the perfections and the glory of the ever present Deity. Although there were no other striking objects around

us, the single fact of the apparent revolution of the celestial concave, with all its magnificent orbs, around the earth every twenty-four hours, is sufficient to overpower the mind of every rational observer with admiration and wonder, if his attention were seriously directed to it only for a single hour. The ideas of majesty, of grandeur, and of omnipotent energy which this single circumstance is calculated to inspire, are such as irresistibly to lead the mind to the contemplation of a Being whose perfections are incomprehensible, and whose ways are past finding out. Yet, I believe, it may be affirmed with truth, that more than one half of the Christian world are ignorant that such a fact exists;* such is the indifference and the apathy with which many religionists view the wonderful works of God.

It was chiefly owing to such criminal inattention to the displays of the Divine Character in the works of creation, that the inhabitants of the Pagan world plunged themselves into all the absurdities and abominations of idolatry. "For the invisible things of God, even his eternal power and godhead, are clearly seen in the things that are made," if men would but open their eyes, and exercise their powers of intelligence. "The heavens declare the glory of Jehovah;" they declare it to all the inhabitants of the earth. "There is no speech nor language where their voice is not heard: their line is gone out through all the earth, and their words to the end of the world."

> In reason's ear they all rejoice,
> And utter forth a glorious voice;
> For ever singing, as they shine,
> "The hand that made us is divine."

But the Heathen world did not listen to the instructions thus conveyed, nor did they apply their understandings, as they ought to have done, to trace the invisible things of God, from the visible displays of his character and perfections, in the universe around them. "They became vain in their imaginations, and their foolish hearts were darkened; and professing themselves to be wise, they became fools." While "the harp and the viol, the tabret, the pipe, and the wine were in their feasts, they regarded not the works of the Lord, nor considered the operations of his hands." "Wherefore they were given up by God to indulge" in vile affections, and "to worship and

* Here I refer simply to the *apparent* motion of the heavens—leaving every one to form his own opinion as to the other alternative—the motion of the earth. In either case the mind is overpowered with ideas of grandeur and of Almighty power. See this topic more particularly illustrated in "Christ. Philosopher," Third Edit. pp 67, 280, 505.

serve the creature rather than the Creator, who is blessed for ever." And, even under the Christian dispensation, we have too much reason to fear, that effects somewhat analagous to these have been produced, and a species of mental idolatry practised by thousands who have professed the religion of Jesus; owing to their inattention to the visible operations of Jehovah, and to their not connecting them with the displays of his character and agency as exhibited in the revelations of his word.

THE THIRD COMMANDMENT.

Thou shalt not take the name of the Lord thy God in vain.

The *name* of any person is that which distinguishes him from other individuals. Whatever word is employed to distinguish any object, whether animate or inanimate, is its *name*. In like manner, the *Name* of God is that by which he is distinguished from all other beings. It includes those *terms* which express his nature and character, as *Jehovah*—those *titles* by which his relation to his creator is designated, as "The Creator of the ends of the earth,—The Father of mercies,—The God of salvation," &c.—the *attributes* of which he is possessed, as his Eternity, Omnipotence, Holiness, Justice, &c.—the *works* which he has exhibited in heaven and on earth—the movements of his *Providence*, and the *Revelations* of his word. By every one of these, the character of God is distinguished from that of all other beings in the universe. In relation to this name or character of the Divine Being, it is solemnly commanded that "we are not to take it in vain,"—that is, we are not to use any of the titles or designations of the Divine Majesty, for trifling, vain, or evil purposes; nor are we to treat any displays of his character with levity, profaneness, or irreverence.

We violate this command, when we use the name of God, in common discourse, in a light and irreverent manner, when we interlard our conversation with unnecessary oaths and asseverations in which this name is introduced; when we swear to what we know to be false, or when we multiply oaths in reference to vain and trifling concerns; when we imprecate curses and damnation on our fellow-creatures; when we approach God in prayer, without those feelings of reverence and awe, which his perfections demand; when we swear by any object in heaven or in earth, or by the false deities of the heathen world; when we treat his wonderful works with indifference

or contempt; when we endeavour to caricature, and misrepresent them, or attempt to throw a veil over their glory; when we insinuate that his most glorious and magnificent works were made for no end, or for no end worthy of that infinite wisdom and intelligence by which they were contrived; when we overlook or deny the Divine Agency, which is displayed in the operations of nature; when we murmur and repine at his moral dispensations, or treat the mighty movements of his Providence, whether in ancient or in modern times, with a spirit of levity, with ridicule, or with contempt; when we treat the revelations of the Bible with indifference or with scorn; when we make the declarations of that book, which unfolds to us the sublime and adorable character of Jehovah, the subject of merriment and jest; when we endeavour to throw upon them contempt and ridicule, with the view of undermining their divine authority; and when we sneer at the public and private worship of God, and at the ordinances which he hath appointed.—In all these and many other ways, the name of God is profaned, his character reproached, and that *reverence* of the Divine Being, which is the foundation of all religion and moral order, undermined and subverted.

When the name or the titles by which a fellow-mortal is distinguished, are made the subject of banter and ridicule in every company, when they are brought forward for the purpose of giving an edge to a sarcastic sneer; and when his employments and the works he has constructed are contemned, and associated with every thing that is mean and degrading; it is an evidence of the low estimation in which he is held by the individual who does so, and has a tendency to debase his character in the eyes of others. On the same principle, the profanation of the name of God, has an evident tendency to lessen our admiration of the Majesty of Heaven, and to banish from the mind every sentiment of veneration and reverence. The man who can deliberately violate this command, from day to day,—thus offering a continual insult to his Maker—proclaims to all around, that he has no emotions of reverence and affection towards that Almighty Being, whose power upholds the fabric of heaven and earth, and who dispenses life and death to whomsoever he pleases. "He stretcheth out his hand against God, and strengtheneth himself against the Almighty." He proclaims to every reflecting mind, that pride, enmity, rebellion, and irreverence, are deeply seated in his heart, and that "the fear of God," and the solemnities of a future judgment "are not before his eyes."

Were the violation of this law to become *universal* among

men—the name of God, among all ranks, ages, and conditions of life, would be associated, not only with every trifling discourse and altercation, but with every species of ribaldry and obscenity. The lisping babe would be taught to insult that Mighty Being, from whom it so lately derived its existence; and the man of hoary hairs, even in the agonies of death, would pass into the eternal state, imprecating the vengeance of his Maker. All reverence for Jehovah, would, of course, be banished from society; no temples would be erected to his honour; no silent adorations of the heart would ascend to his throne; no vows would be paid; no forms of worship appointed; no tribute of thanksgiving and gratitude would be offered to his name,—but the voice of profanity and of execration, among high and low, rich and poor, the young and the old, in every social intercourse, and in every transaction, would resound throughout all lands. No motives to excite to moral action, would be derived from the authority and the omnipresence of God, and from a consideration of his future retributions; for his character would be reproached, and his authority trampled under foot by all people. "They would set their mouths against the heavens in their blasphemous talk," and they would say, "How doth God know, and is there knowledge in the Most High?" "What is the Almighty that we should serve him, and what profit shall we have, if we pray unto him?" "The Lord doth not see, neither doth the God of Jacob regard us." His wonderful works would either be overlooked, or treated with contempt, or ascribed to the blind operation of chance or of fate. They would be represented as accomplishing no end, as displaying no wisdom, and as controlled by no intelligent agency. Their *apparent* irregularities and defects would be magnified, and expatiated upon with diabolical delight; while the glorious evidences they exhibit of infinite wisdom and beneficence would be thrown completely into the shade. The dispensations of his providence would be viewed as an inextricable maze, without order or design, directed by chance, and by the ever-varying caprice of human beings. His venerable word would universally become the subject of merriment and laughter,—a topic for the exercise of ribaldry and ridicule, and a theme for enlivening the unhallowed song of the drunkard. The most solemn scenes which it displays, and its most joyful and alarming declarations, would be equally treated with levity and contempt.—Such are some of the impious practices, and horrible effects which would follow, if the name of Jehovah were universally profaned. The very

name of religion would be blotted out from the earth, its forms abolished, its sanctions disregarded, its laws violated, virtue and piety annihilated, the flood-gates of every evil burst open, and moral order entirely subverted.

On the other hand, universal reverence of the name and character of God would lead to the practice of all the duties of piety and morality. The Most High would be recognised with sentiments of veneration at all times; and the silent adorations of the heart would flow out towards him in all places; in the house, and in the street, in the bosom of the forest, and in the fertile plain, in the city, and in the wilderness, under the shades of night, and amidst the splendours of day. In every place, temples would be erected for his worship, hallelujahs of praise would ascend, and "incense and a pure offering" be presented to his name. With reverence and godly fear, with expansive views of his magnificence and glory, with emotions of affection and of awe would his worshippers approach him in prayer, in praise, in contemplation, and in all the services of his sanctuary. The whole earth would be consecrated as one grand temple, from which a grateful homage would ascend from the hearts and from the lips of millions of devout worshippers, in all places, from the rising to the setting sun. In the domestic circle, in the social club, in the convivial meeting, in the streets, in "the high places of the city," in the public walks, in the councils of the nations, and in every other intercourse of human beings, the name of God would never be mentioned nor his character alluded to, but with feelings of profound and reverential awe. His works would be contemplated with admiration, with reverence, and with gratitude, as proclaiming the glory of his kingdom, the depths of his wisdom, and the extent of his power. His mighty movements among the nations would be regarded with submission and reverence, as accomplishing the eternal purposes of his will, and his holy word would be perused by all classes of men with affection and delight, as the oracle which proclaims the glories of his nature and the excellence of his laws, the blessings of his salvation, and the path which conducts to eternal felicity in the life to come. Such are some of the delightful effects which would follow, were a sentiment of profound reverence to pervade the whole mass of human beings;—and corresponding sentiments of love and affection for each other, would be the necessary and unceasing accompaniments of respect and veneration for their common Parent.

THE FOURTH COMMANDMENT.

"*Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work; but the seventh day is the Sabbath of the Lord thy God,*" *&c.*

This commandment obviously enjoins the setting apart of one day in seven, as a day of rest from worldly labour, and as a portion of time to be devoted to the devotional exercises of religion, and particularly to the public worship of God. It was given forth, not merely to display the Sovereignty of the Lawgiver; but to promote both the sensitive and the intellectual enjoyment of man. "The Sabbath," says our Saviour, "was made *for man*, and not man for the Sabbath."

It was made for man, in the *first* place, as *a day of rest.* In this point of view, it is a most wise and merciful appointment, especially when we consider the present condition of mankind, as doomed to labour, and toil, and to the endurance of many sorrows. When we reflect on the tyrannical dispositions which prevail among mankind, on the powerful influence of avarice over the human mind, and on the almost total absence of benevolence and compassion towards suffering humanity, wherever such dispositions predominate, we cannot but admire the wisdom and benevolence of the Creator, in the appointment of a weekly jubilee for the rest and refreshment of labourers spent with toil. On this day, the master has an opportunity of divesting his mind of worldly cares and anxieties, the servant of obtaining liberty and respite from his toilsome employments; and labourers of every class, of enjoying repose in the bosom of their families. Such, however, are the avaricious dispositions, and the contracted views of a great proportion of mankind, that they are apt to regard the institution of the Sabbath as an obstruction to the advancement of their worldly interests. They will calculate how much labour has been lost by the rest of one day in seven, and how much wealth might have been gained, had the Sabbath not intervened to interrupt their employments. But all such selfish ca culations, even in a worldly point of view, proceed on the principles of a narrow and short-sighted policy. We know by experience, that, on the six days out of seven appointed for labour, all the operations requisite for the cultivation of the fields, and for the manufacture of every useful article for the comfort of mankind, can be performed with ease, and without the least injury to any class of men. And what more could be accomplished, although the Sabbath

were converted into a day of labour? Were this violation of the divine command to become universal, it might be shown, that, instead of producing an increase of wealth, it would infallibly produce an increase of toil and misery in relation to the great mass of mankind, without any corresponding pecuniary compensation. The labouring class at present receive little more wages than is barely sufficient to procure the necessaries of life. If their physical strength would permit them to work eighteen hours a day, instead of twelve, it is beyond a doubt, that, in a very short time, the work of eighteen hours would be demanded by their employers for the price of twelve—particularly in all cases where a sufficient number of labourers can be easily obtained. In like manner, were the Sabbath to be used as a day of labour, the wages of seven days would soon be reduced to what is now given for the labour of six. In the first instance, indeed, before such a change was thoroughly effected, the labouring part of the community would acquire a seventh part more wages every week than they did before; and men unaccustomed to reflection, and who never look beyond a present temporary advantage, would imagine that they had acquired a new resource for increasing their worldly gain. But, in a very short time, when the affairs of the social state were brought to a certain equilibrium, they would be miserably undeceived; and the abolition of the Sabbath, instead of bringing along with it an increase of wealth, would carry in its train an increase of labour,—a continued series of toilsome and unremitting exertions, which would waste their animal powers, cut short the years of their mortal existences, "make their lives bitter with hard bondage," and deprive them of some of the sweetest enjoyments which they now possess.

And as the Sabbath was appointed for the rest of *man*, so it was also intended as a season of repose for the *inferior animals* which labour for our profit. "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, *nor thy cattle*, nor the stranger that is within thy gates." This injunction exhibits the compassionate care and tenderness of the Creator in a very amiable and impressive point of view. It shows us, that the enjoyments of the lowest ranks of sensitive existence are not beneath his notice and regard. As he knew what degree of relaxation was necessary for the comfort of the labouring animals, and as he foresaw that the avarice and cruelty of man would endeavour to deprive them of their due repose, so he has secured to them, by a law which is to continue in force so long as the

earth endures, the rest of one day in seven in common with their proprietors and superiors. And this privilege they will undoubtedly enjoy hereafter, in a more eminent degree than they have yet done, when man himself shall be induced to pay a more cordial and unreserved obedience to this divine precept,—when "he shall call the Sabbath a delight, and the holy of the Lord honourable."

Again, the Sabbath was appointed for man, as *a season for pious recollection, and religious contemplation.* "Remember the Sabbath day, *to keep it holy.*" Amidst the numerous cares and laborious employments of human life, it is impossible to fix the mind, for any length of time, on the divine glory, as displayed in the works of creation, on the important facts and doctrines of revealed religion, and on the grand realities of the life to come. And, therefore, if the labouring classes enjoyed no regular season of repose for serious reflection, and religious instruction, the objects of religion would soon be entirely neglected, and the impression of a future world evanish from the mind. But in the wise arrangements of the benificent Creator, an opportunity is afforded to all ranks of men for cultivating their moral and intellectual powers, and for directing them to the study and contemplation of the most glorious and interesting objects. As the Sabbath was originally instituted as a sacred memorial of the finishing of the work of creation, so it is obvious that the contemplation of the fabric of the universe, and of the perfections of its Almighty Author therein displayed, ought to form one part of the exercises of this holy day; and, consequently, that illustrations of this subject ought to be frequently brought before the view of the mind in those discourses which are delivered in the assemblies of the saints. Since the references to this subject, throughout the whole of divine revelation, are so frequent and so explicit, it is evident, that the Creator intended that this amazing work of his should be contemplated with admiration, and make a deep and reverential impression upon every mind. To call to remembrance a period when there was no terraqueous globe, no sun, nor moon, nor planets, nor starry firmament, when darkness and inanity reigned throughout the infinite void—to listen to the voice of God resounding through the regions of boundless space, "LET THERE BE LIGHT; and light was;"—to behold ten thousands of spacious suns instantly lighted up at his command—to trace the mighty masses of the planetary worlds projected from the hand of Omnipotence, and running their ample circuits with a rapidity which overwhelms our conceptions—to contemplate the globe on which

we stand emerging from darkness and confusion to light and order; adorned with diversified scenes of beauty and of sublimity, with mountains, and plains, with rivers, and seas, and oceans; and with every variety of shade and colour; cheered with the melody of the feathered songsters, and with the voice of man, the image of his Maker, where a little before eternal silence had prevailed,—to reflect on the Almighty energy, the boundless intelligence, and the overflowing beneficence displayed in this amazing scene—has a tendency to elevate and expand the faculties of the human mind, and to excite emotions of reverence and adoration of the omnipotent Creator. This is a work which the eternal Jehovah evidently intended to be held in everlasting remembrance, by man on earth, and by all the inhabitants of the heavenly regions. It is the mirror of the Diety, and the natural image of the invisible God; and it forms the *groundwork* of all those moral diepensations towards his intelligent offspring, which will run parallel with eternity itself. And, therefore, to overlook this subject in the exercises of the Sabbath, is to throw a veil over the glories of the Deity, to disregard the admonitions of his word, and to contemn one of the most magnificent and astonishing displays of Divine perfection. "By the word of Jehovah were the heavens made, and all the host of them, by the breath of his mouth. He gathereth the waters of the sea together as an heap, he layeth up the depth in storehouses. Let all the earth fear the Lord; let all the inhabitants of the world stand in awe of him. For he spake, and it was done, he commanded, and it stood fast."

This is a command which never was abrogated, and which never can be abrogated in relation to any intelligent beings, so long as the Creator exists, and so long as the universe remains as a memorial of his power and intelligence. Those sacred songs which are recorded in scripture for directing the train of our devotional exercises, are full of this subject, and contain specimens of elevated sentiment of sublime devotion, incomparably superior to what is to be found in any other record, whether ancient or modern.* But man, whose unhallowed hand pollutes and degrades every portion of revelation which he attempts to improve, has either endeavoured to set aside the literal and sublime references of these divine compositions, or to substitute in their place the vague and extravagant fancies of weak and injudicious minds, for directing the devotion-

* See particularly Psalms 8, 18, 19, 29, 33, 65, 66, 68, 74, 89, 92, 93, 94, 95, 96, 100, 104, 107, 111, 135, 136, 139, 145, 146, 147, 148, &c. &c.

al exercises of Christian churches.* As the book of God is the only correct standard of religious worship, so our devotional exercises, both in public and in private, ought to be chiefly, if not solely, directed by the examples of devotion contained in the inspired writings, which are calculated to regulate and enliven the pious exercises of men of every age and of every clime.

But, the celebration of the work of creation is not the only, nor the principal exercise to which we are called on the Christian sabbath. Had man continued in primeval innocence, this would probably have constituted his chief employment. But he is now called to celebrate, in conjunction with this exercise, a most glorious deliverance from sin and misery, effected by the Redeemer of mankind. And, for this reason, the sabbath has been changed from the seventh to the *first* day of the week, in memorial of the resurrection of Christ, when he was "declared to be the Son of God with power." In this deliverance, as in the first creation, a variety of the grandest and most interesting objects is presented to our view:—The Son of God manifested in the flesh---the *moral* image of the invisible Creator embodied in a human form, displaying every heavenly disposition, and every divine virtue, performing a sc-

* I here allude to several collections of *Hymns* which have been introduced into the public worship of Christian societies—many of which, contain a number of vague and injudicious sentiments, and extravagant fancies, while they entirely omit many of those subjects on which the inspired writers delight to expatiate. This position could easily be illustrated by abundance of examples, were it expedient in this place. I am firmly of opinion, that the praises of the Christian church ought to be celebrated in *Scripture-language*—that selections for this purpose should be made from the book of Psalms, the Prophets, and the New Testament writers, which shall embody every sentiment expressed in the original, without gloss or comment, and be as nearly as possible in the very words of Scripture. This has been partly effected in many of the Psalms contained in the metrical versions used in the Scottish Church, in which simplicity, and sublimity, and a strict adherence to the original, are beautifully exemplified. In this case there would be no need for a separate hymn-book for Baptists, Methodists, Independents, Presbyterians, and Episcopalians. But, when a poet takes an insulated passage of Scripture, and spins out a dozen stanzas about it, he may interweave, and most frequently does, as many fancies of his own as he pleases. Were the ideas contained in certain hymns to be painted on canvass, they would represent, either a congeries of clouds and mists, or a group of distorted and unnatural objects. And why should such vague fancies, and injudicious representations, be imposed on a Christian assembly? What a disgrace is thrown upon Christianity, when the different sects of Christians cannot cordially join together in the *same songs* of thanksgiving and praise to their common Father and Lord!

ries of the most astonishing and beneficent miracles, giving sight to the blind, and hearing to the deaf, making the lame man leap as a hart, and the tongue of the dumb to sing, restoring the infuriated maniac to the exercise of reason, commanding diseases to fly at the signal of a touch, recalling departed spirits from the invisible world, raising the dead to life, and, on every occasion, imparting heavenly instructions to attending multitudes. We behold this illustrious personage suspended on the cross, encompassed with the waters of affliction, and with the agonies of death; the veil of the temple rent in twain, from the top to the bottom—the rocks of moun Calvary rent asunder—the sun covered with blackness—darkness surrounding the whole land of Judea—the graves opening—the dead arising, and the Prince of Life consigned to the mansions of the tomb. On the third morning after this solemn scene, "a great earthquake" having shaken the sepulchre of the Saviour, we behold him bursting the prison-doors of the tomb, and awakening to a new life, which shall never end—we behold celestial messengers, in resplendent forms, descending from the ethereal regions to announce to his disconsolate disciples, that he who was dead "is alive, and lives for evermore;" we behold him, at length, bestowing his last benediction on his faithful followers, rising above the confines of this earthly ball, winging his way on a resplendent cloud, attended by myriads of angels, through distant regions which "eye hath not seen;" and entering "into heaven itself, there to appear in the presence of God for us." In the redemption achieved by this glorious person, we are directed to look back on that scene of misery in which sin has involved the human race, and to those "regions of sorrow and doleful shades," from which his mercy has delivered us; and to look forward to a complete deliverance from moral evil, to a resurrection from the grave, to a general assembly of the whole race of Adam—to the destruction and renovation of this vast globe on which we dwell, and to the enjoyment of uninterrupted felicity, in brighter regions, while countless ages roll away.—Such are some of the sublime and interesting objects which we are called upon to contemplate and to celebrate on the day appointed for the Christian sabbath—objects which have a tendency to inspire the mind with sacred joy, and with an anticipation of nobler employments in the life to come.

Again, the Sabbath was appointed as a stated season *for the public worship of God.* As mankind are connected by innumerable ties, as they are subject to the same wants and infirmities, are exposed to the same sorrows and afflictions

and stand in need of the same blessings from God,—it is highly reasonable and becoming, that they should frequently meet together, to offer up in unison their thanksgiving and praise to their common Benefactor, and to supplicate the throne of his mercy. These exercises are connected with a variety of interesting and important associations. In the public assemblies where religious worship is performed, 'the rich and the poor meet together." Within the same walls, those who would never have met in any other circumstances, are placed exactly in the same situation before Him in whose presence all earthly distinctions evanish, and who is the Lord, and "the Maker of them all." Here, pride and haughtiness are abased; all are placed on the same level, as sinners before Him "who is of purer eyes than to behold iniquity; the loftiness of man is humbled, the poor are raised from the dust, and the Lord alone is exalted in the courts of his holiness. Here, cleanliness and decency of apparel are to be seen, and human nature appears, both in its physical and its moral grandeur.* Here, civility of deportment, and kindly affections are generally displayed. Here, we feel ourselves in the immediate presence of Him before whom all nations are as the drop of a bucket; we feel our guilty and dependent character, and stand, as suppliants, for mercy to pardon, and for grace to help us in the time of need. Here, knowledge of the most important kind is communicated to assembled multitudes, almost "without money and without price." Here, the poorest beggar, the youth, and the man of hoary hairs, may learn the character of the true God, and of Jesus Christ whom he hath sent—the way to eternal happiness—the sources of consolation under the afflictions of life—and the duties they owe to their Creator, and to all mankind. In a word, here the sinner, in the midst of his unhallowed courses, is aroused to consideration; and here the saint is animated and encouraged in his Christian journey, and enjoys a foretaste of the blessedness of heaven, and an earnest of the delightful intercourses and employments of "the saints in light."

Let us now suppose, for a moment, that the Sabbath, and its exercises, were *universally abolished* from the civilized world. What would be the consequences? The knowledge of the true God, which the institution of the Sabbath, more than any other mean, has tended to perpetuate, would soon

* What a striking contrast, even in a physical point of view, is presented between a modern assembly of Christian worshippers, and the hideous and filthy group of human beings that are to be seen in the kraal of a Hottentot, or in the cave of a New Hollander

be lost, his worship abandoned, and religion and moral principle buried in the dust. In Pagan countries, where the Sabbath is unknown, the true God is never adored, the soul of man is debased, and prostrates itself before the sun and moon, and even before demons, monsters, insects, reptiles, and blocks of wood and stone. In France, where the Sabbath was for a season abolished, an impious phantom, called the Goddess of Reason, was substituted in the room of the Omnipotent and Eternal God; the Bible was held up to ridicule and committed to the flames; man was degraded to the level of the brutes; his mind was assimilated to a piece of clay, and the cheering prospects of immortality were transformed into the shades of an eternal night. Atheism, Scepticism, and Fatalism, almost universally prevailed; the laws of morality were trampled under foot; and anarchy, plots, assassinations, massacres, and legalized plunder, became "the order of the day."—With the loss of the knowledge of God, all impressions of the Divine presence, and all sense of accountableness for human actions, would be destroyed. The restraints of religion, and the prospect of a future judgment, would no longer deter from the commission of crimes; and nothing but the dread of the dungeon, the gibbet, or the rack, would restrain mankind from the constant perpetration of cruelty, injustice, and deeds of violence. No social prayers, from assembled multitudes, would be offered up to the Father of mercies; no voice of thanksgiving and praise would ascend to the Ruler of the skies; the work of creation, as displaying the perfections of the Deity, would cease to be admired and commemorated; and the movements of Providence, and the glories of redemption, would be overlooked and disregarded. The pursuit of the objects of time and sense, which can be enjoyed only for a few fleeting years, would absorb every faculty of the soul; and the realities of the eternal world would either be forgotten, or regarded as idle dreams. In short, were the Sabbath abolished, or, were the law which enforces its observance to be reversed, man would be doomed to spend his mortal existence in an unbroken series of incessant labour and toil; his mental powers would languish, and his bodily strength would be speedily wasted. Habits of cleanliness, civility of deportment, and decency of apparel, would be disregarded; and the persons, and the habitations of the labouring classes, would soon resemble the filthiness and the wretched objects which are seen in the kraal of a Hottentot. Their minds would neither be cheered with the prospect of seasons of stated repose in this world, nor with the hope of eternal rest and joy in the world to come.

THE FIFTH COMMANDMENT.

"*Honour thy Father and thy Mother.*"

The four preceding commandments, whose importance I have endeavoured to illustrate, were written on a separate tablet from those that follow, and have been generally considered as enjoining the practice of *piety*, or those duties which more immediately respect God as their object. But they also include the duties we owe to *ourselves;* for in yielding obedience to these requirements, we promote our best interests in this world, and are gradually prepared for participating in the enjoyments of the world to come. These laws are binding upon angels and archangels, and upon every class of intelligent beings, in whatever quarter of the universe their local residence may be found, as well as upon the inhabitants of the earth. The fourth commandment, indeed, in so far as regards the *particular motion of time* to be set apart for the worship of God, may possibly be peculiar to the inhabitants of our world. Even although the inhabitants of such a world as the planet Jupiter were commanded to set apart every seventh natural day for the stated public worship of God, the proportion of absolute time allotted for this purpose, would not be the same as ours; for the natural day in that world is equal to only ten hours of our time. But the spirit of this precept, or, the principle on which it is founded, must be common to all worlds. For we can conceive of no class of intelligent creatures, on whom it is not obligatory to devote a certain portion of time for the social worship and adoration of their Creator, and for commemorating the displays of his Power and Benevolence; and all holy intelligences will cheerfully join in such exercises, and will consider it as a most ennobling and delightful privilege, to engage at stated seasons, along with their fellow-worshippers, in admiring and extolling the Uncreated Source of their enjoyments. But the stated seasons appointed by the Creator for such solemn acts of worship, the manner and circumstances in which they shall be performed, and the number of worshippers that may assemble on such occasions, may be different in different worlds, according to the situations in which they are placed.

The fifth commandment, to which I am now to advert, is one of those moral regulations which may possibly be peculiar to the relations which exist in our world; at least, it cannot be supposed to apply to the inhabitants of any world where the relations of parents and children, of superiors

and inferiors, are altogether unknown. But, in the circumstances in which man is placed, it is a law indispensably requisite for preserving the order and happiness of the social system.—It requires the exercise of those dispositions, and the performance of those duties, which are incumbent upon mankind, *in the various relations in which they stand to each other.* It, consequently, includes within its spirit and references, the duties which children owe to their parents, and parents to their children; the duties of husbands and wives, of masters and servants, of teachers and scholars, of brothers and sisters, of the young and the old, and of governors and their subjects; together with all those dispositions of reverence, submission, affection, gratitude, and respect, with which the performance of these duties ought to be accompanied. It must also be considered as forbidding every thing that is opposed to these dispositions, and to the obedience required; as contumacy, rebellion, and want of respect, on the part of children towards their parents; disobedience of servants to the reasonable commands of their masters; and every principle of disaffection and of insubordination among the various ranks of society. That all this is included within the range of this precept, might be proved from the principles on which our Saviour explains the *sixth* and *seventh* commandments, in his Sermon on the Mount, and from the illustrations of these duties which are given in the Apostolic epistles, and in other parts of Scripture.

As it forms no part of my plan, to enter into any particular explanations of the duties required in the Decalogue, which have frequently been expounded by many respectable writers, in works particularly appropriated to this object,—I shall simply illustrate, in a few words, the reasonableness of this, and the following precepts, from a consideration of the effects which would follow, were these laws either universally observed, or universally violated.

Were this law to be reversed, or universally violated, it is impossible to form an adequate conception of the dreadful scene of anarchy and confusion which would immediately ensue. Every social tie would be torn asunder, every relation inverted, every principle of subordination destroyed, every government overturned, every rank and order of mankind annihilated, and the whole assembly of human beings converted into a discordant mass of lawless banditti. Every family would present a scene of riot, confusion, insubordination, contention, hatred, tumult, and incessant execration. Instead of love, peace, unity, and obedience, the son would rise in rebellion against his father, and the father would insult and trample under foot his

son. To use the words of our Saviour, "The brother would deliver up the brother to death, and the father the child; and the children would rise up against their parents, and cause them to be put to death; the daughter would be set at variance against her mother, and the daughter-in-law against her mother-in-law; and a man's foes would be they of his own household." Children would be unprovided with proper food, clothing, and instruction, and left to wander, houseless and forlorn, as vagabonds on the face of the earth; and parents, abandoned by their children, in sickness, poverty, and old age, would sink into the grave in wretchedness and despair. The young, instead of "rising up before the hoary head, and honouring the face of the old man," would treat the aged and infirm with every mark of scorn, derision, and contempt; and would feel a diabolical delight in vexing, thwarting, and overpowering their superiors in age and station. No instructions could be communicated by teachers and guardians to the rising generation; for riot, insolence, insult, derision, and contempt, would frustrate every effort to communicate knowledge to a youthful group. No building nor other work of art could be commenced with the certain prospect of being ever finished; for its progress would depend upon the whims and humours of the workmen employed, who, of course, would rejoice in endeavouring to frustrate the plans and wishes of their employers. No regular government nor subordination in a large community, could possibly exist; for the great mass of society would endeavour to protect every delinquent, and would form themselves into a league to prevent the execution of the laws. These effects would inevitably follow, even although the requisition contained in this precept, were to be viewed as confined solely to the reverence and obedience which children owe to their parents. For, were this obedience withdrawn, and an opposite disposition and conduct uniformly manifested, the young would carry the same dispositions which they displayed towards their parents, into all the other scenes and relations of life, and fill the world with anarchy and confusion. But it would be needless to expatiate on this topic, as it appears obvious to the least reflecting mind, that a universal violation of this law would quite unhinge the whole fabric of society, and would soon put an end to the harmonious intercourse of human beings.

On the other hand, a constant and universal obedience to this precept would produce such effects on the deformed aspect of our world as would transform it into a paradise of moral beauty, of happiness and love. Every family would exhibit a

picture of peace and concord, of harmony and affection. No harsh and bitter language, no strifes, nor jars, nor contentions would ever interrupt the delightful flow of reciprocal affection between parents and children. No longer should we behold the little perverse members of the domestic circle, indulging their sulky humours, and endeavouring to thwart the wishes of their superiors, nor the infuriated parent stamping and raging at the obstinacy of his children; nor should we hear the grating sounds of discord, and insubordination which now so frequently issue from the family mansion. Every parental command would be cheerfully and promptly obeyed. Reverence and filial affection would glow in every youthful breast towards the father that begat him, and towards the mother that gave him birth. Their persons, and their characters would be regarded with veneration and respect, and their admonitions submitted to without a murmur or complaint. To gladden the hearts of their parents, to run at the least signal of their will, to share in their benignant smile or approbation, and to avoid every species of conduct that would produce the least uneasiness or pain—would be the unceasing aim of all the youthful members of the family circle. In sickness, they would smooth their pillows, and alleviate their sorrows, watch like guardian angels around their bed, drop the tear of affection, and pour the balm of consolation into their wounded spirits. In the decline of life, they would minister with tenderness to their support and enjoyment, guide their feeble steps, sympathize with them in their infirmities, cheer and animate their dejected spirits, and render their passage to the tomb smooth and comfortable. And how delighted would every parent feel amidst such displays of tenderness and affection! There is perhaps nothing in the whole range of human enjoyment that creates a higher and more unmingled gratification to parents, than the dutiful and affectionate conduct of their offspring. It sweetens all the bitter ingredients of human life, and adds a relish to all its other comforts and enjoyments. It imparts a continual satisfaction and serenity to the parental breast; it smooths the wrinkles of age; it cheers the spirits under the infirmities of declining nature, and makes the dying bed of old age comfortable and easy. And the joy and satisfaction thus felt by parents would be reflected into the bosom of their children; which would produce a union of interests, a cordiality of affection, and a peace and tranquillity of mind in every member of the family, which no adverse occurrence in future life could ever effectually destroy.

From the family circle the emanations of filial piety would

spread and diffuse themselves through all the other departments of society. The same spirit of love and dutiful respect which united and endeared parents to children, and children to parents, would unite one family to another, one village to another, one city to another, one province to another, one kingdom and empire to another, till all the tribes of the human race were united in kindness and affection, as one great and harmonious family. Every dutiful child would become a faithful and obedient servant, a docile scholar, and a loyal and submissive subject, when placed in those relations; and would prove a blessing and an ornament to every society of which he was a member. And every dutiful and affectionate parent, when placed in the station of a king, or a subordinate ruler, would display a parental affection towards every member of the community over which he was appointed. Hence it might easily be shown, that an uninterrupted and universal observance of this single precept, viewed in all its connexions and bearings, would completely regenerate the world--and that the peace, the harmony, and the prosperity of all the nations of the earth, will ultimately depend on the spirit of filial piety being infused into every family. "Honour thy father and thy mother," says the Apostle, "which is the first commandment with promise; *that it may be well with thee, and that thou mayest live long upon the earth.*" These words, which are frequently repeated in Scripture, are not empty sounds; nor ought they to be deprived, even under the Christian dispensation, of their obvious and literal meaning. Filial piety has a natural tendency to produce health, long life, and prosperity; and could we trace the whole of the secret history of Providence in reference to this precept, we should, doubtless, find this position abundantly exemplified. At any rate, were it universally practised, it would carry along with it a train of blessings which would convert the tumults and convulsions of nations into peace and tranquillity, and transform the moral wilderness of this world into a scene of verdure, beauty, and loveliness, which would enrapture the mind of every moral intelligence; and, among its other benefits, "length of days, and long life and peace," would undoubtedly "be added" to the other enjoyments of mankind.

THE SIXTH COMMANDMENT.

"*Thou shalt not kill.*

This precept forbids the taking away of the life of sensitive or intelligent existence. The command is *absolute*, without the least exception, as it stands in the Decalogue; and it is *universal*, extending to every rational and moral agent. It implies that, as every sensitive and every intelligent being derived its existence from the Omnipotent Creator of heaven and earth, no one has a right to deprive it of that existence, except that Being by whom it was bestowed. And, whatever exceptions to the universality of this law may be admitted, they can be admitted only on the authority of the Lawgiver himself, who is the Original Fountain of existence to all his creatures. The principal exceptions to this law are the following;—1. The man who has violently taken away the life of another is commanded, by the authority of God, to be put to death. "Whoso sheddeth man's blood, by man shall his blood be shed." This is the dictate of reason as well as of revelation; for no human power can recal the departed spirit or re-animate the lifeless corpse, and no adequate compensation can ever be given for such a crime.* 2. The life of the lower animals is permitted by the same authority to be taken away, *when these animals are necessary for our food, or when they endanger our existence.* This permission was first granted, immediately after the flood, to Noah and his descendants. "God said to Noah and his sons; every thing that moveth shall be meat for you; even as the green herb have I given you all things." Without such a positive grant from the Creator, man could have had no more right to take away the life of an ox or a sheep, than he has to imbrue his hands in the blood, or to feast on the flesh, of his fellow-men. To take the life of any sensitive being, and to feed on its flesh, appears incompatible with a state of innocence; and therefore, no such grant was given to Adam in paradise; nor does it appear that the Antedeluvians, notwithstanding their enormous crimes, ever feasted on the flesh of animals. It appears to have been a grant suited only to the degraded state of man after the

* Notwithstanding the considerations here stated, the Author is doubtful whether the Creator has conceded to man the right of taking away the life of another, even in case of murder. If the passage here quoted ought to be considered as a *prediction* rather than a law, as is most probable, it will afford no warrant for the destruction of human life; and there is no other injunction of this kind which has any relation to the New Testament dispensation.

deluge; and, it is probable, that, as he advances in the scale of moral perfection, in the future ages of the world, the use of animal food will be gradually laid aside, and he will return again to the productions of the vegetable kingdom, as the original food of man, and as that which is best suited to the rank of a rational and moral intelligence. And, perhaps, it may have an influence, in combination with other favourable circumstances, in promoting health and longevity.—But, although the inferior animals, are, in the mean time, subjected to our use, no permission is granted to treat them with harshness or cruelty, or to kill them for the sake of sport and amusement. And, therefore, the man who wantonly takes way the lives of birds, hares, fishes, and other animals, for the mere gratification of a taste for hunting or fishing, can scarcely be exculpated from the charge of a breach of this commandment.

The above are the principal exceptions which the Creator has made in reference to the law under consideration. And it may not be improper to remark, that, besides the direct act of murder, every thing that leads to it, or that has a tendency to endanger life, is to be considered as forbidden in this commandment. All unkindness and harsh treatment exercised towards servants, dependents, and brute animals, by which life may be shortened or rendered intolerable—all furious and revengeful passions, which may lead to acts of violence—all quarrelling, fighting, and boxing, either for bets, or for the gratification of hatred or revenge—all wishes for the death of others, and all contrivances either direct or indirect to compass the destruction of our neighbour—all criminal negligence by which our own life or the life of others may be endangered or destroyed—and all those actions by which murder may be committed as a probable effect, as the burning of inhabited houses, and the throwing of the instruments of death into the midst of a crowd—are to be regarded as involving the principle of murder, as well as the direct acts of suicide, duelling, and assassination; and, consequently, as violations of that law which extends to the secret purposes of the heart, as well as to the external actions. Even unreasonable anger, malice, and scurrility are declared by our Saviour to be a species of murder: "Whosoever is angry with his brother without a cause, shall be in danger of the judgment, and whosoever shall say to his brother, *Raca*," that is, thou worthless empty fellow, "shall be in danger of the council."* Life is desira-

* Math. v. 22. Christ, in this passage, refers to a common court among the Jews, composed of *twenty-three men*, wherein capital sentences might be passed, on which a malefactor might be strangled or behead-

ble only as it is connected with enjoyment, and, therefore, when a man treats his brother with such a degree of hatred and scurrility, as to render his existence either unpleasant or intolerable, he ought to be ranked among the class of murderers. For the apostle John declares, without the least limitation, that "whosoever hateth his brother is a murderer, and he that loveth not his brother, abideth in death." And, if this criterion be admitted, a train of murderers will be found existing in society far more numerous than is generally supposed.

It would be needless to attempt an illustration of the consequences which would ensue, were the breach of this law to become universal. It is obvious, on the slightest reflection, that were this to happen, human society would soon cease to exist. That prophecy which was given forth respecting Ishmael would then receive a most terrible and extensive accomplishment, in the case of every human agent: "His hand shall be against every man, and every man's hand against him." Every man would assume the character of an infernal fiend; every lethal weapon would be prepared and furnished for slaughter; every peaceful pursuit and employment would be instantly abandoned; the voice of wailing and the yells of fury and despair, would be heard in every family, in every village, in every city, in every field, in every kingdom, and in every clime. Every house, every street, every valley, every forest, every river, every mountain, and every continent would be strewed with fearful devastation, and with the mangled carcasses of the slain. The work of destruction would go on with dreadful rapidity, till the whole race of man were extirpated from the earth, leaving this vast globe a scene of solitude and of desolation, an immense sepulchre, and a spectacle of horror to all superior intelligences.—And, let it be remembered, that such a picture, horrible and revolting as it is, is nothing more than what would be the *natural result* of the principle of *hatred*, were it left to its native energies, and were it not controlled, in the course of providence, by Him who sets restraining bounds to the wrath of man.

In order to counteract the tendencies of this baleful principle, it is of the utmost importance that youth be trained up in habits of kindness, tenderness, and compassion, both towards human beings, and towards the inferior animals; that an ab-

od: this was called *the Judgment.* But the Sanhedrim, or *Council,* was the supreme Jewish court, consisting of *seventy-two;* in which the highest crimes were tried, which they, and they alone, punished with *stoning,* which was considered a more terrible death than the former.

horrence should be excited in their minds of quarrelling, fighting, and all mischievous tricks and actions; that they be restrained from the indulgence of malicious and resentful passions; that every indication of a cruel and unfeeling disposition be carefully counteracted; and that every tendency of the heart towards the benevolent affections, and every principle of active beneficence be cultivated and cherished with the most sedulous care and attention. For, in youth, the foundation has generally been laid of those malevolent principles and passions which have led to robbery, assassination, and deeds of violence,—which have filled the earth with blood and carnage: and which have displayed their diabolical energy in so dreadful a manner amidst the contests of communities and nations.

Were the disposition to indulge hatred, which leads to every species of murder, completely counteracted, the greatest proportion of those evils which now afflict our world, would cease to exist. Human sacrifices would no longer bleed upon Pagan altars; the American Indians would no longer torture to death their prisoners taken in war, nor the New Zealanders feast upon the flesh and the blood of their enemies. The widows of Hindostan would no longer be urged to burn themselves alive on the corpses of their deceased husbands; nor would the mothers of China imbrue their hands in the blood of their infant offspring. The practise of *Duelling* would forever cease, and would be universally execrated as an outrage on common sense, and on every generous and humane feeling, and as the silly attempt of a puny mortal to gratify wounded pride or disappointed ambition, at the expense of the life of his fellow-creature. Despotism would throw aside its iron sceptre, and the nations would be ruled with the law of love; and plots, conspiracies, treasons, and massacres would be attempted no more. The fires of the Inquisition would cease to be kindled, the supposed heretic would no longer be consigned to the horrors of a gloomy dungeon, racks and gibbets and guillotines would be shivered to pieces and thrown into the flames, and the spirit of cruelty and persecution would be extirpated from the earth. Riot, tumult, and contention would be banished from our streets, and harmony and concord would prevail throughout all our borders. War would forever cease to desolate the nations; the confused noise of invading armies, the sounds of martial music, the groans of dying victims, and the hoarse shouts of conquerors, would be heard no more. Peace would descend from heaven to dwell with man on earth; prosperity would follow in her train, science would enlarge its boundaries and

shed its benign influence upon all ranks; the useful arts would flourish and advance towards perfection; philanthropy would diffuse its thousand blessings in every direction, and every man would sit "under his vine and fig-tree" in perfect security from all danger or annoyance.

SEVENTH COMMANDMENT.

"*Thou shalt not commit adultery.*"

This commandment is to be viewed as comprehending within its prohibition, every species of lewdness, both in thought, word, and action; as adultery, fornication, incest, poligamy, &c.; and likewise all those licentious desires and affections from which such actions proceed. In this comprehensive sense it is explained by our Saviour, in his Sermon on the Mount, and by the Apostles, in their letters to the Christian Churches. It is founded on the distinction of sexes which exists among mankind, and on the law of Marriage, which was promulgated immediately after the creation of the first pair—a law which was intended to limit, and to regulate the intercourse of the sexes; and to promote purity, affection, and order, among the several generations of mankind. By this law the marriage union is limited to two individuals. He who made mankind at the beginning, says Christ, made them male and female, and said, "For this cause shall a *man* leave father and mother and shall cleave to his *wife;* and they twain shall be one flesh." And, it might easily be shown, from an induction of facts, and from a consideration of the present circumstances of the human race, that this law, and this alone, is calculated to promote the mutual affection of the married pair, and to secure the peace and happiness of families, and the harmony of general society. By this law the union is made *permanent*, so long as the parties exist in this world. "What God hath joined, let no man put asunder." This regulation has a tendency to promote union of affection and interests, and to induce the parties to bear with patience the occasional inconveniences and contentions which may arise. Were divorces generally permitted, on the ground of unsuitableness of temper, or occasional jars, society would soon be shaken to its centre. Every real or supposed insult, or provocation, would be followed out, till it terminated in the separation of the parties; families would thus be torn into shreds; the education of the young would be neglected; parental authority disregarded; and a door opened for the prevalence of unbounded licentiousness. Soon after the commencement of

the Revolution in France, a law, permitting divorces, was passed by the National Assembly; and, in less than three months from its date, nearly as many divorces as marriages were registered in the city of Paris. In the whole kingdom, within the space of eighteen months, upwards of twenty thousand divorces were effected; and the nation sunk into a state of moral degradation, from the effects of which it has never yet recovered. This is one of the many practical proofs presented before us, of the danger of infringing on any of the moral arrangements which the Creator has established.

The precept under consideration is to be considered as directly opposed to all promiscuous and licentious intercourse between the sexes. And the reasonableness of this prohibition will appear, if we consider, for a moment, what would be the consequences which would inevitably follow, were this law to be set aside, or universally violated. A scene of unbounded licentiousness would ensue, which would degrade the human character, which would destroy almost all the existing relations of society, and unhinge the whole fabric of the moral world.—One end of the institution of marriage was, to "replenish the earth" with inhabitants, to perpetuate the successive generations of men, and to train up a virtuous and intelligent race to people the congregation of the heavens. But this end would be ultimately frustrated, were a promiscuous and unlimited intercourse to become either general or universal. For, it has been found, that, wherever such intercourse partially prevails, it strikes at the root of human existence, and has a tendency to prevent the operation of that law which the Creator impressed on all living beings, "Increase and multiply." In the haunts of licentiousness, in large cities, and in all such societies as those which formerly existed in Otaheite, under the name of *Arreoy*, the laws of nature are violated, the course of generation obstructed, and numbers of human beings strangled at the very porch of existence. So that were mankind at large to relapse into such licentious practices, the human race, instead of increasing in number, to replenish the desolate wastes of our globe, according to the Creator's intention, would rapidly decrease every succeeding generation, till, after the lapse of a few centuries, human beings would be entirely extirpated, and the earth, barren and uncultivated, would be left to the dominion of the beasts of the forest.

But, although such a distant event were to be altogether disregarded, the immediate consequences of such unhallowed courses would be dismal in the extreme. That union of heart, affection, and of interests, which subsists between the great

majority of married pairs, and those reciprocal sympathies and endearments which flow from this union, would be altogether unknown. The female sex, (as already happens in some nations.) with minds uncultivated and unpolished, would be degraded into mere instruments of sensitive enjoyment, into household slaves, or into something analagous to beasts of burden, and would be bought and sold like cattle and horses The minds of all would be degraded to the level of brutes, and would be incapable of prosecuting either rational or religious pursuits. Their bodies would be wasted and enfeebled with squalid disease: the infirmities of a premature old age would seize upon them; and before they had "lived half their days," they would sink into the grave in hopelessness and sorrow. A universal sottishness, and disregard of every thing except present sensual enjoyment, would seize upon the whole mass of society, and benumb the human faculties: the God of heaven would be overlooked, and the important realities of an immortal existence completely banished from their thoughts and affections. Thousands, and ten thousands of infants would be strangled at their entrance into life; and the greater part of those who were spared, would be doomed to a wretched and precarious existence. The training up of the youthful mind to knowledge and virtue would be quite neglected; and all that civility and softness of manners, which are now acquired under the eye of parental authority and affection, would be unknown in society. The endearing relations of father and mother, of brothers and sisters, of uncles, aunts, and cousins, and all the other ramifications of kindred, which now produce so many interesting and delightful associations, would fail to be recognized among men; for in such a state of society, the natural relations of mankind would be either disregarded, or blended in undistinguishable confusion.

Children, neglected or abandoned by their mothers, would be left to the full influence of their own wayward and impetuous passions; they would depend for subsistence, either on accident, on pilfering, or on the tender mercies of general society; they would wander about as vagabonds, tattered and forlorn; their hearts shrivelled with unkindness, their bodies chilled with the rains and biting frosts, and deformed with filthiness and disease. They would be left to perish in the open fields, without a friend to close their eyes; and their bodies, unnoticed and unknown, would remain as a prey, to be devoured by the fowls of heaven. In every land would be seen multitudes of houseless and shivering females, set adrift by their seducers, wandering with their hungry and half-famish-

ed offspring, the objects of derision and contempt; and imploring, in vain, the comforts of food, of shelter, and protection. For, among human beings, in such a degraded state, the kindly and benevolent affections would seldom be exercised; a cold-blooded selfishness and apathy, in relation to the sufferings of others, would supplant all the finer feelings of humanity; which would dispose them to view the wretched objects around them with perfect indifference, and even with contempt. "However it may be accounted for," says Dr. Paley, "the criminal commerce of the sexes corrupts and depraves the mind, and the moral character, more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these indulgences. They prepare an easy admission for every sin that seeks it; are, in low life, usually the first stage in men's progress to the most desperate villanies; and, in high life, to that lamented dissoluteness of principle which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and of moral probity. Add to this that habits of libertinism incapacitate and indispose the mind for all intellectual, moral, and religious pleasure."*

In short, in such a state of society as would inevitably accompany a general violation of the seventh precept of the moral law, all the softness and loveliness of filial piety, of parental affection, of brotherly attachment, and of the intercourse of kindred, would for ever cease; science and literature would be neglected; and churches, colleges, schools and academies would crumble into ruins: a sufficient stimulus would be wanting to the exercise of industry and economy; a lazy apathy would seize upon the mass of society; the earth would cease to be cultivated, and would soon be covered with briars and thorns, or changed into the barren wastes of an African desert. The foundation of all regular government would be undermined; for it is chiefly in those habits of submission and obedience which are acquired under the domestic roof, that the foundations are laid of that subordination which is necessary to secure the peace and order of mankind. Society would, consequently, be thrown into a state of disorder and would speedily sink into oblivion, in the mire of its own pollution.

The positions now stated could be illustrated, were it expe-

* Principles of Moral and Political Philosophy, Book III. Part III chap 2.

dient, by a variety of melancholy facts, borrowed from the history and the present state, both of savage and of civilized nations. The annals of Turkey, of Persia, of Hindostan, of China, of Japan, of the Society Isles, and even of the civilized nations of Europe and America, would furnish abundance of impressive facts, to demonstrate the demoralizing, and brutalizing, and miserable effects which would flow from a spirit of universal licentiousness.—What revolting scenes would open to view, were we to survey the haunts of licentiousness which abound in Algiers, in Constantinople, in Teheran, in Pekin, in Canton, in Jeddo, and other populous cities, where the restraints of Christianity are altogether unknown! In such receptacles of impurity, every moral feeling is blunted, and every moral principle abandoned. Impiety, profanity, falsehood, treachery, perjury, and drunkenness, rear their unblushing fronts; and thefts, robberies, and murders, follow in their train. The unhappy female who enters these antichambers of hell, is, for the most part, cut off from all hopes of retreat. From that moment, the shades of moral darkness begin to close around her; she bids a last adieu to the smiles of tenderness and sympathy, to the kind embraces of father and mother, of sisters and brothers, to the house of God, to the instructions of his word, and to the society of the faithful. Instead of the cheering sounds of the Gospel of peace, her ears become accustomed to oaths, and curses, and horrid imprecations; the voice of conscience is hushed amidst the din of revelry and riot; every generous feeling is shrunk and withered; she stalks abroad, like a painted corpse, to fill with horror the virtuous mind, and to allure the unwary to the shades of death; till at length, wasted with consumption and loathsome disease, she is stretched upon the bed of languishing, abandoned by her former associates, deprived of the least drop of consolation, haunted with the ghastly apparitions of departed joys, and the forebodings of futurity, and sinks, "in the midst of her days," into the chambers of the grave, without the least hope of a glorious resurrection.—And if we consider, that this is a picture of the wretchedness, not only of a few individuals, but of thousands, of tens of thousands, and of millions of human beings, it is impossible to describe the accumulated mass of misery which impurity has created, or to form any adequate conception of the horrible and revolting scenes of wretchedness which would be displayed, were the law under consideration to be set aside by all the inhabitants of our globe.

There is a certain levity and flippancy of speech, in relation to this subject, which prevails among many who wish to be

considered as respectable characters, which proceeds from a contracted view of the consequences of human actions. They conceive, that no great harm can be done to society, by a few insulated actions of the kind alluded to, especially if they be concealed from general observation; and that the Creator will be disposed to make every allowance for human frailty. But let such remember, that, if it were right to violate this, or any other law of the Creator, in one instance, it would be right in a hundred, in a thousand, in a million, and in eight hundred millions of instances; and then all the revolting scenes now described, and thousands of similar effects, of which we cannot at present form a distinct conception, would inevitably take place. And, therefore, every man who, from levity and thoughtlessness, or from a disregard to the laws of heaven, persists in the occasional indulgence of such unhallowed gratifications, indulges in a practice which, were it universally to prevail, would sap the foundations of all moral order, exterminate the most endearing relations of society, prostrate man below the level of the brute, open the flood-gates of all iniquity, diffuse misery over the whole mass of human beings, and, at length, empty the world of its inhabitants.

The precept which we have now been considering, is one which, in all probability, is confined, in its references, to the inhabitants of our globe. At any rate, it would be quite nugatory, and therefore can have no place, in the moral code of a world where the distinction of sexes does not exist. And even in those worlds where a similar distinction may exist, the very different circumstances in which their inhabitants are placed, may render the promulgation of such a law altogether unnecessary. It appears to be temporary regulation, to remain in force only during the limited period of the present economy of Providence; for, in the future destination of the righteous, we are told, that "they neither marry nor are given in marriage, but are as the angels of God in heaven." And, therefore, it is probable, that the recognition of such a law will not be necessary, in the intercourses which take place among redeemed men in the eternal world; but the principle on which it is founded, and from which it flows, will run through all the other new relations and circumstances in which they may be placed. In the existing circumstances of mankind, however, the operation of this law is essentially necessary to the stability and the happiness of the moral world; and, were its requisitions universally observed, the melancholy scenes to which I have alluded would no longer exist; the present and everlasting ruin of thousands, and of

millions, would be prevented; and a scene of happiness and love, such as the world has never yet witnessed, would be displayed among all the families of the earth

THE EIGHTH COMMANDMENT.

"*Thou shalt not steal.*"

When the Creator had arranged our globe in the form in which we now behold it, he furnished it with every thing requisite for the sustenance and accommodation of living beings and bestowed the whole of its riches and decorations as a free grant to the sons of men. To man he said, "Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed; to you it shall be for meat." Ever since the period when this grant was made, God has not left himself without a witness to his benignity, in that he has unceasingly bestowed on mankind "rain from heaven, and fruitful seasons, filling their hearts with food and gladness." The earth has, in every age, brought forth abundance, to supply the wants of all the living beings it contains; and there is still ample room on its surface, for the accommodation and support of thousands of millions of the human race, in addition to those which now exist. But mankind have never yet agreed about the division and allotment of this free and ample gift of the Creator; for every one is disposed to think that his share in it is too small, and is continually attempting to make inroads upon the allotment of his neighbours. And to this disposition is to be ascribed more than one half of all the evils which have afflicted the world in every age since the fall of man. To counteract such a propensity in mankind, and to regulate their dispositions and conduct in relation to property, is the great object of this command, "Thou shalt not steal."

To steal, is to take the property of others, without their knowledge or consent, and to apply it to our own use. The most flagrant and violent breaches of the law, consist in robbery, housebreaking, pilfering, plunder, and pillage. But it may be violated in a thousand different ways, of which human laws seldom take any cognizance. It is violated by every species of fraud by which our neighbour may be injured in his wealth or property. It is violated in the ordinary commerce of mankind, by the use of false weights and measures; by selling deteriorated commodities as if they were sound and good; by depreciating the value of what we wish to

buy, and concealing the defects of what we sell; by contracting debts which we have no prospect of discharging, and neglecting to pay them when they are due; by breaches of trust, in the case of servants, guardians, executors, or public officers, embezzling and squandering away the substance of others, or applying it to their own use.—It is also violated by trespassing on the property of others, so as to injure fences, gardens, orchards, plantations or cornfields; and by that disposition to vulgar mischief which delights in breaking lamps, windows, and fences; in injuring and defacing public buildings, walks, and ornamental improvements; in hacking and carving walls, wainscottings, doors, and ballustrades; and in cutting down trees and shrubs planted for use or for ornament.—It is violated when we retain borrowed articles beyond a reasonable time, when we suffer them to be injured through negligence, when we circulate them from one person to another, without the knowledge or consent of the proprietors, and when we apply them to purposes for which thay were never intended, and which the lender never contemplated.—In short, this law is violated by every species of idleness, pride, vanity, gaming, and prodigality, which has a tendency to injure the external prosperity, either of our own family, or of the families of others.

Were the law which forbids those actions to be entirely set aside, or universally violated, it is easy to foresee, that, in a very short time, the whole assemblage of human beings would be transformed into a set of lawless banditti. Peace, harmony, and good neighbourhood, would be unknown among men; the strong would plunder the possessions of the weak, and deprive them of every enjoyment; children would rob their parents, and parents their children; brothers would plunder brothers, and servants their masters; buying and selling would cease, and all regular trade and commerce would be destroyed: every man's covetous eye would be directed to the wealth and property of his neighbour, with a view of depriving him of his enjoyments; and a thousand schemes, either of treachery or of open violence, would be contrived to effectuate his purpose. Murders would be daily contrived and perpetrated, for the purpose of more easily obtaining possession of the wealth and estates of the powerful and the opulent; and every man's life and happiness would be at the mercy of his covetous neighbour. The inhabitants of one province would rise up against those of another, and, by force of arms, plunder them of all their earthly treasures. One nation would invade the territories of another, for the purpose of ravaging

its cities and provinces, and of appropriating its wealth and riches; and, in the midst of such lawless depredations, towns would be demolished, villages consumed to ashes, the fruits of the earth destroyed, men, women, and children, trampled under foot, and crushed to death, and every city and fertile field would present a scene of carnage and desolation. In such a state of society, no man could have confidence in his brother; fear would be on every side; uncertainty would attend every pursuit and possession; of the wealth which any one had acquired, and of the enjoyments which he possessed to-day, he might be deprived before to-morrow; and if, by means of circumspection and vigilance, and the strong arm of power, he were enabled to maintain possession of his property for one year, he could have no rational ground to expect, that he would enjoy it in security for another. And, as no one would think of engaging in regular labour, while he could subsist in plundering his weaker neighbours—the earth would soon be left uncultivated, the useful arts would be abandoned, agricultural industry and improvement would cease, and a universal famine would overspread every land, which would thin the human race, and gradually exterminate them from the face of the earth.

Such scenes of plunder, and depredation, have in fact been partially realized in every age and nation of the world, and are still realized, to a certain extent, even in nations which boast of their progress in religion, in civilization, and in science. The annals of the human race contain little more than a number of melancholy records of wholesale robbery, committed by one tribe of human beings upon another. One public robber and desperado has arisen after another, in constant succession, and, at the head of numerous armies, has violated the territories of peaceful industry, demolished the habitations of their unoffending inhabitants, broken down their furniture, and consigned it to the flames; wasted and devoured the fruits of their ground, and plundered them of every thing which could render existence desirable. And the inferior ranks of mankind, stimulated by the same principles which actuate their superiors, have supported a system of peculation, of cheating, of litigation, of injustice, and oppression, which, were it left solely to its own native energies, would soon undermine the foundations of the moral world. That such principles and practices have never yet become universal in their operation, is not owing so much to any deficiency in their malignant tendency, as to the over-ruling providence of the Moral Governor of the world, who has, by his influence,

and his physical arrangements, confined the lawless passions of men within certain bounds, beyond which they cannot pass.

Were a principle of honesty and of justice, in regard to property, to pervade the mind of every human being; or, in other words, were the law to which I am now adverting universally recognized, a new scene would open upon the moral world, altogether different from what has hitherto been displayed in the transactions of mankind. The iron rod of oppression would be shivered to atoms, and destroying armies would no longer ravage the habitations of men. The crowds of sharpers, cheats, and jockeys, that now stalk through the world, with unblushing fronts, to entrap the unwary, would forever disappear from the world; and impartial justice would reign triumphant over every department of society. No malignant purpose would ever be formed to injure any one in his wealth and property; and all the harassing law-suits and prosecutions, which now distress so many thousands of families, would be swept away. Every loan of money, books, furniture, or utensils, would be returned without injury, and without unnecessary delay; and every debt punctually discharged, according to the nature of the obligation, and at the period at which it was due: Every bargain would be transacted on the principles of immutable justice, and the conditions of every contract faithfully performed: No suspicions of knavery would ever harbour in the breast, nor the least alarm at the possible consequences of any mercantile transaction. Public buildings would be secure from the inroads of the genius of mischief, and gardens and orchards from every wanton depredation. Locks, and bars, and bolts, would no longer be required for securing our substance from the pilferer and the robber; and the iron gratings of a bridewell or a jail, would never again remind us of the dishonesty and the depravity of man. Servants would be universally honest and trust-worthy, and the property of their masters would be regarded as a sacred deposit.

And what a happy change would such a state of a society introduce among mankind! What a host of cares, anxieties, suspicions, vexations, and perplexities, would be chased away! and what a world of conveniences. and of delightful associations, would thus be created! Every merchant, by marking the price and the quality of each commodity, might leave his goods open to the inspection of the public, and enjoy himself in the bosom of his family, or in active services for the good of the community, without the least risk of loss or of depreda-

tions; and every purchaser might depend upon procuring the articles he wanted at their just value. Every traveller would prosecute his journey, either by day or by night, without the least apprehension from sharpers or robbers, and without being harassed by the impositions of inn-keepers, coachman, carriers, and porters. Every one's mind would be at perfect ease, in regard to his property, whether he were at home or abroad, in health or in sickness; being firmly persuaded that every trust would be faithfully discharged, and every commercial concern fairly and honourably transacted. Selfishness and rapacity would give place to a spirit of justice, equity, and benevolence; contentions, jockeyings, and altercations would cease; peace and concord would prevail, and righteousness and truth would shed their benign influence over the whole brotherhood of mankind.

THE NINTH COMMANDMENT.

"*Thou shalt not bear false witness against thy neighbour.*"

This command, like most of the others, is expressed in a *negative* form. It is directed against every species of falsehood, and, consequently, must be viewed as inculcating a sacred and universal adherence to truth in all our thoughts, words, and actions. In the remarks I may throw out in relation to this precept, I shall consider it chiefly in its *positive* form, as commanding an inviolable attachment to *truth*. Truth may be considered in *two* different points of view—*logical* truth, which consists in *the conformity of a proposition or assertion with the actual state of things*; and *moral* truth, which consists in *the agreement of our words and actions with our thoughts*. Logical truth belongs to the *thing* or the fact asserted; moral truth, or what is termed *veracity*, has a reference to the *person* who utters it. In both these respects, truth is of immense importance to all intelligent beings.—The importance of truth and veracity will appear from the following considerations.

In the first place, it is the bond of society, and the foundation of all that confidence and intercourse which subsist among rational beings. By far the greater part of all the knowledge we possess, has been derived from the testimony of others. It is from the communication of others, and from a reliance on their veracity, that those who were never beyond the limits of Great Britain, know that there are such cities as Paris, Vienna, Constantinople, and Cairo; and that there are such

countries as Canada, Nova Scotia, Brazil, Peru, Persia, China, and Hindostan. It is from the same source that we have learned the facts of ancient and modern history, and that there once existed such empires as the Greek and Roman, the Persian, Assyrian, and Babylonian. On the same ground, the veracity of others, we confide in all the domestic relations and intercourses of life; and on this ground all the transactions of commercial society, and all the arrangements and operations of government are conducted. On the implied veracity of others, we retire from our employments at certain hours, and and sit down to breakfast or dinner; and, on the first day of the week, we assemble in a certain place, at an appointed hour, for religious worship. On this ground, the pupil confides in his teacher, for instruction—the child in his parents, for sustenance, clothing and protection, the master in his servant, for the execution of his orders, and the wife in her husband for provision and support. We confide every moment in the *faithfulness* of the Almighty for the regular returns of day and night, of summer and winter, of seed-time and harvest. Could the veracity of God be impeached or rendered liable to suspicion, we should remain in awful suspense, whether another day would again dawn upon the world, or whether the earth would be shattered to pieces, and its fragments dispersed throughout surrounding worlds, before the sun again appeared in the horizon. A Being possessed of boundless knowledge and omnipotence, without veracity, would be the terror of the whole intelligent universe, and would fill them with universal agitation and alarm.

Again, truth is the foundation of our present comfort and of our future prospects. On the veracity of those illustrious characters that have gone before us, whose declarations were confirmed by signs and miracles; we depend for the hope of forgiveness and acceptance with God, and for those rich sources of consolation which are calculated to support the mind under the afflictions of mortality, and to cheer and animate us in the prospect of a future world. Our hopes of happiness beyond the grave, of the resurrection of our bodies at the termination of the present plan of providence—of the renovation of the physical system of our globe—of a complete restoration to holiness and virtue—of a re-union with departed friends—of associating with virtuous beings of a superior order—of mingling in a happier world with all those illustrious saints who have gone before us—of contemplating the manifestations of Deity on a more extensive scale; and of enjoying unmixed felicity without interruption, and without end; depend upon

the testimony of the inspired writers, and the light in which we view the truths or declarations which they have recorded. And, therefore, the man who endeavours to undermine the authority of the sacred records, or to distort or misrepresent their meaning by sophistical reasonings, ought to be viewed as a deceiver, and as an enemy to his species, who wishes to deprive his fellow-men of their most substantial enjoyments, and of their most cheering prospects.

Again, truth and veracity are of the utmost importance in relation to the views we ought to take of the character of God. The moral character of the Deity is delineated in the Scriptures, and we are enabled to contemplate this character, in its true light, in so far as we understand and appreciate the delineations of the sacred writers. But his character is also exhibited in the works of creation and providence. Every physical law of nature, every arrangement in the material system, every movement which exists in the boundless universe; every apparent deviation from the general course of nature, as in the case of earthquakes and volcanoes; every event in the history of nations, every fact in relation to the physical and moral condition of the different tribes of the human race, and every arrangement in reference to the lower ranks of animated beings—embodies in it an exhibition of certain aspects of the divine character; and these aspects, if fairly represented, ought to harmonize with the delineations contained in the sacred records. To ascertain such facts as those to which I now allude, requires, in many instances, the exercise of profound reasoning, and of accurate investigation, and that the mind should be free from the influence of prejudice and of every improper bias, and that the facts, when ascertained, be fairly represented, and accurately recorded; otherwise, nothing but a *distorted* view of the divine character will be exhibited to the mind. For example, if the earth be represented as among the largest bodies in nature, and as placed at rest in the centre of the universe, and that the sun, moon, and all the other celestial orbs revolve around it every day, and consequently, that the planetary bodies move in orbits which display inextricable confusion—such a representation is not a true exhibition of the God of heaven, but a phantom of our own imaginations; and, if carried out to all its legitimate consequences, would involve an impeachment of the wisdom and intelligence of the Deity, and of the sublime simplicity and order, which characterize his operations in the universe. If the planet Saturn be represented as a globe 900 times larger than the earth, and surrounded with a ring 600,000 miles in circumference, it conveys a very differ-

ent idea of the majesty of the divine Being who formed it, from what we are led to entertain, when we consider it as only a taper, or a brilliant stud, fixed in the vault of heaven. If the eye of a fly be exhibited as a containing ten thousand polished transparent globes, nicely adjusted for the purpose of vision, it displays the character of its Maker in a different light from that in which we might be disposed to view it, when this animal is represented as a nuisance in creation, and designed only to be mangled and tortured by a cruel and unthinking schoolboy.

In some instances the inaccurate statement of a physical fact, or the false colouring put upon it, may have a tendency to endanger the eternal interests of mankind. Mr. Brydone, in his "Tour through Sicily," states, on the authority of a priest, named Recupero, that, in sinking a pit near Jaci, in the neighbourhood of Mount Etna, "they pierced through seven distinct lavas, one under the other, the surfaces of which were parallel, and most of them covered with a bed of thick earth." From suppositions founded on questionable data, he concluded, that "it requires 2000 years or upwards to form but a scanty soil on the surface of a lava," and, consequently, that "the eruption which formed the lowest of these lavas, must have flowed from the mountain, at least 14,000 years ago." This pretended fact was, for a while, triumphantly exhibited by sceptics, as an unanswerable argument against the truth of the Mosaic history; and its publication has, no doubt, tended to stagger weak minds, and to confirm the infidel in his prejudices against the truth of Revelation. But it has been shown by eminent geologists, that the facts alluded to are grossly mis-stated, and that no vegetable mould exists between these beds of lava; and, consequently, the argument founded upon them goes for nothing. Mr. Brydone himself, in the very same volume in which these pretended facts are stated, before he had advanced twenty pages farther in his account of the regions about Mount Etna, states a fact which completely overturns all his preceding reasonings and calculations. In describing the country near Hybla, as having been "overwhelmed by the lava of Etna, and having then become totally barren," he adds, "in a second eruption, by a shower of ashes from the mountain, *it soon resumed its ancient beauty and fertility.*" So that it is here admitted, that, instead of requiring a period of 2000 years, a bed of lava may *speedily* be transformed into a beautiful and fertile region. But even although such facts were fairly represented,—yea, although Mr. Brydone and the Canon Recupero could have proved, to a demon-

stration, that the strata of the earth is not only fourteen thousand, but fourteen hundred thousand years old, it would not in the least invalidate a single assertion contained in the Mosaic history; for Moses describes only the *arrangement* of the earth into its present form, but no where asserts, that the *materials* of which our globe is composed were *created*, or brought out of nothing, at the period at which his history commences. The circumstance, however, to which I have now adverted, shows us of how much importance it is, in many cases, that even a physical fact be fairly stated, as well as the moral facts and the doctrines contained in the Scriptures. For, since every fact in the economy of nature, and in the history of providence, exhibits a certain portion of the divine character, a very different view of this character will be exhibited, according to the different lights in which we view the divine operations. And therefore, every one who wilfully misrepresents a physical fact or law of nature, is a deceiver, who endeavours to exhibit a distorted view of the character of the Diety. It is nothing less than a man "bearing false witness" against his Maker.

Again, veracity is of infinite importance in reference to our future improvement in the eternal world. In that world, we have every reason to believe our knowledge of the attributes of God will be enlarged, and our views of the range of his operations in creation and providence extended far beyond the limits to which they are now confined. But the Divine Being himself, from the immateriality and immensity of his nature, will remain forever invisible to all finite intelligences; and hence he is described by the Apostle, as "the King Eternal, Immortal, and *Invisible*, whom no man hath seen or can see." It is, therefore, not only probable, but absolutely certain, that a great portion, perhaps the greatest portion of our knowledge in that state, will be derived from the communications of other intelligences. With intellectual beings of a higher order we shall hold the most intimate converse; for we are informed, that "just men made perfect" will join "the innumerable company of angels." These beings are endued with capacious powers of intellect, and have long been exercising them on the most exalted objects. As messengers from the King of heaven to the inhabitants of the earth, they have frequently winged their way through the celestial regions, and surveyed many of those glorious systems which lie hid from the view of mortals. We have every reason to believe, that they have acquired expansive views of the dispensations of the Almighty, not only in relation to man, but in relation to numerous worlds and intelligences in different provinces of

the empire of God. And, therefore, they must be admirably qualified to impart ample stores of information on the sublimest subjects, to the redeemed inhabitants from our world. From the communications of these intelligences we may derive information of the order and arrangements of other systems; of the natural scenery of other worlds; of the different orders of intellectual beings who people them; of the means by which they are carried forward in moral and intellectual improvement; of the most remarkable events which have happened in the course of their history; of the peculiar displays of divine glory that may be made to them, and of the various changes through which they may have passed in the course of the divine dispensations.

But the utility of all such sublime communications, and the delightful transports with which they will be accompanied, will entirely depend upon the immutable *veracity* of these moral intelligences who shall be employed in conveying information respecting the divine plans and operations. No *fictitious* scenes and narrations will be invented, as in our degenerate world, to astonish a gaping crowd; nothing but unvarnished truth will be displayed in that world of light; and the *real scenes* which will be displayed, will infinitely transcend, in beauty, in grandeur, and in interest, all that the most fertile imagination can conceive. Were a single falsehood to be told in heaven, were the tongue of an archangel to misrepresent a single fact in the divine economy, or were the least suspicion to exist that truth might be violated in such communications, the mutual confidence of celestial intelligences would instantly be shaken; and, from that moment, their intercourse and their happiness would be destroyed. Hence, we are repeatedly told, in the book of Revelation, that, "Whosoever loveth, or maketh a lie, shall in nowise enter within the gates of the new Jerusalem." And, therefore, every one who expects to be an inhabitant of that happy world, ought now to cultivate a strict regard to truth and veracity in all its researches, intercourses, and communications; otherwise he cannot be admitted, from the very constitution of things, to the society of saints and angels in the realms of bliss.

Thus it appears, that truth is of the utmost importance to all rational beings, as it forms the source of our knowledge, the foundation of all social intercourse, the ground of our present comfort and future prospects, the basis of all the views we can take of the Divine character and operations, and of all our prospects of future improvement in the eternal world. It is the bond of union among all the inhabitants of heaven; it is the

chain which connects the whole moral universe; and it constitutes the immutable basis on which rests the throne of the Eternal.

In the depraved society of our world, truth is violated in ten thousand different ways. It is violated in thoughts, in words, in conversation, in oral discourses, in writings, in printed books, by gestures and by signs, by speaking, and by remaining silent. It is violated in reference to *the character of our neighbour*, when we invent tales of falsehood respecting him; when we listen with pleasure to such tales when told by others; when we sit mute, and refuse to vindicate his character when it is unjustly aspersed; when we endeavour to aggravate the circumstances which may have accompanied any criminal action; when we make no allowances for the force of temptation, and the peculiar circumstances in which the criminal may have been placed; when we fix upon an insulated act of vice or folly, and apply it to our neighbour as a general character; when we rake up, with a malevolent design, an action which he has long since reprobated and repented of, when his character is made the subject of jest or merriment, and when, by smiles, and noddings, and gestures, we insinuate any thing injurious to his reputation. It is violated in *promises*—when we promise, either what we have no intention of performing, or what we had no right to promise, or what is out of our power to perform, or what would be unlawful for us to execute. It is violated in *threatenings*, when we neglect to put them in execution, or we threaten to inflict what would be either cruel or unjust. It is violated in *history*, when the principal facts are blended with doubtful or fictitious circumstances; when the conduct of liars and intriguers, of public robbers and murderers, is varnished over with the false glare of heroism and of glory; and when the actions of upright men are, without sufficient evidence, attributed to knavery, or to the influence of fanaticism; when the writer construes actions and events, and attributes to the actors motives and designs, in accordance with his own prejudices and passions, and interweaves his opinions and deductions, as if they were a portion of the authenticated records of historical fact.—It is violated in the invention of *fictitious* narratives, and in the relation of marvellous stories, when the system of nature is distorted, historical facts caricatured, misrepresented, and blended with the vagaries of a romantic imagination; when scenes, events, and circumstances, "which never did nor can take place," are presented to the view, merely to convey a transient gratification to trifling and indolent minds.

It is violated by *men of science* when they give an inaccurate statement of the results of their observations and experiments; when, either through carelessness or design, they give an unfair representation of the facts and principles in nature, in order to support a favourite system or hypothesis; and when they studiously keep out of view the various circumstances in which every fact should be contemplated.—It is violated in the *literary world*, when the editor of a magazine or a review writes an article, and addresses it to himself, as if it came from the pen of another; when, for the sake of "filthy lucre," or to gratify a friend, he bestows encomiums on a work which is unworthy of the attention of the public; or when, to gratify a mean, or revengeful passion, he misrepresents or abuses the literary productions of his opponents; or when an author writes a review of his own work, and imposes it on the public, as if it were the decision of an impartial critic.—It is violated by *controversialists*, when they bring forward arguments in support of any position which they are conscious are either weak or unsound; when they appear more anxious to display their skill and dexterity, and to obtain a victory over their adversaries, than to vindicate the cause of truth; when sneers, and sarcasms, and personal reproaches, are substituted in the room of substantial arguments; when they misrepresent the sentiments of their opponents, by stating them in terms which materially alter their meaning; and when they palm upon them the doctrines and opinions which they entirely disavow.

It is violated in *commercial transactions*, when deteriorated goods are varnished over with a fair outside, and puffed off as if they were saleable and sound; when a merchant asks more than he is willing to take for any commodity; when he depreciates the commodities of his neighbour; when he undervalues whatever he is purchasing, and makes an overcharge for the articles of which he is disposing; when he denies the goods he has in his possession, when there is the prospect of an advancing price,—and in a thousand other ways, best known to the nefarious trader.—It is violated by persons in every department of life, not only when they utter what they know to be false, but when they profess to declare the whole truth, and keep back part of it with an intention to deceive; when they make use of a proposition that is literally true, in order to convey a falsehood;* when they flatter the vanity of weak minds;

* The following fact will illustrate this and similar pieces of falsehood:—A person, when selling a watch, was asked by the purchaser if it kept

when they ascribe to their friends or to others good qualities which do not belong to them, or refuse to acknowledge those accomplishments of which they are possessed; when they endeavour to cajole children into obedience, by promising what they never intend to perform, and threatening what they never intend to inflict; and when they indulge in a habit of exaggeration, in the account they give of their adventures, and of the things which they have seen or heard.

Truth is violated by *signs*, as well as by words,—as, when we point with our finger in a wrong direction, when a traveller is inquiring about the road he should take; when a British ship hoists Spanish colours; when flags of truce are violated; when spies insinuate themselves into society as upright men, for the purpose of entrapping the unwary; when false intelligence is communicated to an enemy; when fires are lighted, or put out, in order to deceive mariners at sea; and when signals of distress are counterfeited by ships at sea, for the purpose of decoying into their power the ships of an enemy.

Truth is violated in relation to God, when we conceal from those whom we are bound to instruct, the grandeur and immensity of his works, and the displays of divine intelligence and skill which are exhibited in his visible operations; when we exhibit a diminutive view of the extent and glory of his kingdom; when we give an inaccurate and distorted representation of the laws of nature, and of the order and the economy of the universe; when we misrepresent the facts which exist in the system of nature, and which occur in the truth of providence; when we call in question the history of that revelation which he has confirmed by signs and miracles, and by the accomplishment of numerous predictions; when we misrepresent its facts, it doctrines, and its moral requisitions; when we transform its historical narrations into a series of parables and allegories; when we distort its literal meaning by vague and injudicious *spiritualizing* comments; when we fix our attention solely on its doctrine, and neglect to investigate its moral precepts; and when we confine our views

time correctly? He was told by the owner, that neither the hour nor the minute hand had required to be altered for more than a twelve-month. This was *literally* true; but the watch was, nevertheless, a very bad regulator of time. When hung in a perpendicular position, it went too slow, and, when laid in a horizontal position, it went too fast; but by alternately shifting these positions, and thus modifying the rates of motion, the hands did not require to be altered. Such assertions, however, are to be considered as direct lies, when they are intended to convey a false or erroneous conception, as in the instance now stated.

to a few points in the system of revelation, and neglect to contemplate its whole range, in all its aspects and bearings.

In the above, and in ten thousand other modes, is the law of truth violated by the degenerate inhabitants of our world. The mischiefs and the miseries which have followed its violation, in reference to the affairs of nations, to the private interests of societies, families, and individuals, and to the everlasting concerns of mankind, are incalculable, and dreadful beyond description. It is one of the principal sources from which have sprung the numerous abominations and cruelties connected with the system of Pagan idolatry, the delusions and the persecuting spirit of the votaries of Mahomet, and the pretended miracles, and "the lying wonders," of that church which is denominated "the mother of harlots and abominations of the earth." It has been chiefly owing to the violation of this law, that the thrones of tyrants have been supported, that liberty has been destroyed, that public safety and happiness have been endangered, that empires have been overturned, that nations have been dashed one against another, and that war has produced among the human race so many overwhelming desolations. By the pernicious influence of falsehood, the peace of families has been invaded, their comforts blasted, their good name dishonoured, their wealth destroyed, their hopes disappointed, and their bright prospects of happiness involved in a cloud of darkness and despair. By the sophistry of unprincipled men, literature and science have been perverted, and the avenues to substantial knowledge rendered difficult and dangerous; litigations have been multiplied without number; human beings have been agitated, perplexed, and bewildered; and the widow and the fatherless oppressed and robbed of their dearest enjoyments. Could we search the private records of ancient kings, princes, and legislators, and trace the deceitful plans which have been laid in palaces and cabinets—or could we, at this moment, penetrate into all the intrigues, deceptions, treacheries, plots, and machinations, which are going forward in the cabinets of despots, the man sions of princes, and the courts of law, throughout Europe, Africa, and Asia; such a host of falsehoods and "lying abominations," like an army of spectres from the infernal regions, would stare us in the face, as would make us shrink back with horror and amazement, and fill us with astonishment that the patience of the God of heaven has been so long exercised towards the inhabitants of such a depraved and and polluted world.

Let us now consider, for a little, some of the effects which would inevitably follow were the law of truth *universally* violated. In this case a scene of horror and confusion would ensue, of which it is difficult for the mind to form any distinct conception. It is obvious, in the first place, that rational beings could never improve in knowledge, beyond the range of the sensitive objects that happened to be placed within the sphere of their personal observation. For, by far the greater part of our knowledge is derived from the communications of others, and from the stimulus to intellectual exertion which such communications produce.—Let us suppose a human being trained up, from infancy, in a wilderness, by a bear or a wolf, as history records to have been the case of several individuals in the forests of France, Germany, and Lithuania,—what knowledge could such a being acquire beyond that of a brute? He might distinguish a horse from a cow, and a man from a dog, and know that such objects as trees, shrubs, grass, flowers, and water, existed around him; but knowledge, strictly so called, and the proper exercise of his rational faculties, he could not acquire, so long as he remained detached from other rational beings. Such would be our situation, were falsehood universal among men. We could acquire a knowledge of nothing but what was obvious to our senses in the objects with which we were surrounded. We could not know whether the earth were twenty miles, or twenty thousand miles in extent, and whether oceans, seas, rivers, and ranges of mountains, existed on its surface, unless we had made the tour of it in person, and, with our own eyes, surveyed the various objects it contains. Of course, we should remain in absolute ignorance of the existence and the attributes of God, of the moral relations of intelligent beings to their Creator, and to one another, and of the realities of a future state. For it is only, or chiefly, through the medium of *testimony*, combined with the evidence of our senses, that we acquire a knowledge of such truths and objects.

In the next place, all confidence among intelligent beings, would be completely destroyed. Disappointment would *invariably* attend every purpose and resolution, and every scheme we wished to execute, if it depended in the least degree upon the direction or assistance of others. We durst not taste an article of food which we received from another, lest it should contain poison; nor could we ever construct a house to shelter us from the storm, unless our own physical powers were adequate to the work. Were we living in Edinburgh, we could never go to Musselburgh or Dalkeith, if we were

previously ignorant of the situation of these places; or were we residing in London, it would be impossible for us ever to find our way to Hommerton or Hampstead, unless, after a thousand attempts, *chance* should happen to direct us; and when we arrived at either of these villages, we should still be in as much uncertainty as ever whether it was the place to which we intended to direct our steps. Confidence being destroyed, there could be no friendship, no union of hearts, no affectionate intercourse, no social converse, no consolation or comfort in the hour of distress, no hopes of deliverance in the midst of danger, and no prospect of the least enjoyment from any being around us. In such a case, the mind would feel itself as in a wilderness, even when surrounded by fellow-intelligences, and wherever it roamed over the vast expanse of nature, or among the mass of living beings around it, it would meet with no affectionate interchange of feelings and sentiments, and no object on which it could rest for solace and enjoyment. Every one would feel as if he were placed in the midst of an infinite void, and as if he were the only being residing in the universe. In such a case we would flee from the society of of men as we would do from a lion or a tiger when rushing on his prey; and hide ourselves in dens, and forests, and caverns of the earth, till death should put a period to a cheerless and miserable existence.

All social intercourses and relations would cease;—families could not possibly exist; nor any affectionate intercourse between the sexes; for truth, and the confidence which is founded upon it, are implied in all the intercourses of husbands and wives, of brothers and sisters, and of parents and children;—and consequently, the human race, dropping into the grave, one after another, like the leaves of autumn, without any successors, would, in a short time, be extirpated from the earth In such a state, kindness and affection would never be exercised; trade and commerce, buying and selling, social compacts and agreements would be annihilated; science, literature, and the arts, could not exist; and consequently, universities, colleges, churches, academies, schools, and every other seminary of instruction would be unknown. No villages, towns, nor cities would be built; no fields cultivated; no orchards, vineyards, nor gardens planted; no intercourse would exist between different regions of the globe; and nothing but one dreary barren waste would be presented to the eye, throughout the whole expanse of nature. So that were truth completely banished from the earth, it would present a picture of that dark and dismal region where "all liars have their por-

tion!" where all are deceivers and deceived, and where the hopeless mind roams amidst innumerable false intelligences, for one ray of comfort, or one confidential spirit in which it may confide, but roams in vain.

In short, were truth banished not only from this world, but from the universe at large, creation would be transformed into a chaos; the bond which now connects angels and archangels cherubim and seraphim in one harmonious union, would be forever dissolved; the inhabitants of all worlds would be thrown into a state of universal anarchy; they would shun each other's society, and remain as so many cheerless and insulated wretches, amidst the gloom and desolations of universal nature; all improvement in knowledge, and all progressive advances towards moral perfection, would be forever interrupted; and happiness would be banished from the whole intelligent system. Every mind would become the seat of terror and suspense, and would be haunted with frightful spectres and dreadful expectations. The government of the Eternal would be subverted, the moral order of the intelligent system overturned; all subordination would cease, and misery would reign uncontrolled throughout every region of intellectual existence. For *truth* is implied in the principle of *love*: it is essential to its existence; so that the one cannot operate except on the basis of the other: and we have already shown, that the destruction of love would be the destruction of all order, and of all happiness among intelligent beings.

Such are some of the dreadful effects which would inevitably follow, were the law under consideration reversed or universally violated. In our world this law has, hitherto, been only *partially* violated; yet what dreadful mischiefs, beyond calculation, and even beyond conception, has its frequent violation created! Ever since that moment when "the father of lies" deceived the first human pair, how many thousands of millions of liars have trodden in his footsteps! and what a host of falsehoods has followed in their train, which have destroyed the harmony of the moral system, and robbed the world of happiness and repose! Yet how little are we affected by the frequent violations of this law? and how seldom do we reflect, that every falsehood we unadvisedly utter, is an infringement of that law on which rest the throne of the Almighty and the eternal happiness of the universe? For if one lie may be palliated or vindicated, on the same principle we might vindicate a thousand, and a million, and millions of millions, till falsehood became universal among all ranks of beings and till the moral order of the intelligent creation was com-

pletely subverted. Of how much importance is it then, that an inviolable attachment to truth, in its minutest ramifications, be early impressed upon the minds of the young, by persuasion, by precept, by example, by reasoning, and by a vivid representation of its importance, and of its inestimable benefits? and how careful should we be to preserve them from all incentives to the practice of lying, and especially from the company of those "whose mouth speaketh vanity, and their right hand is a right hand of falsehood."

Were falsehood universally detested, and the love of truth universally cherished; were a single lie never more to be uttered by any inhabitant of this globe, what a mighty change would be effected in the condition of mankind, and what a glorious radiance would be diffused over all the movements of the intelligent system? The whole host of liars, perjurers, sharpers, seducers, slanderers, tale-bearers, quacks, thieves, swindlers, harpies, fraudulent dealers, false friends, flatterers, corrupt judges, despots, sophists, hypocrites, and religious impostors, with the countless multitude of frauds, treacheries, impositions, falsehoods, and distresses which have followed in their train, would instantly disappear from among men. The beams of truth, penetrating through the mists of ignorance, error, and perplexity, produced by sophists, sceptics, and deceivers, which have so long enveloped the human mind, would diffuse a lustre and a cheerfulness on the face of the moral world, like the mild radiance of the morning after a dark and tempestuous night. Confidence would be restored throughout every department of social life; jealousy, suspicion, and distrust would no longer rankle in the human breast; and unfeigned affection, fidelity, and friendship, would unite the whole brotherhood of mankind. With what a beautiful simplicity, and with what smoothness and harmony would the world of trade move onward in all its transactions! How many cares and anxieties would vanish! how many perplexities would cease! and how many ruinous litigations would be prevented? For the violation of truth may be considered as the chief cause of all those disputes respecting property, which have plunged so many families into suspense and wretchedness. The tribunals of justice would be purified from every species of sophistry and deceit; and the promises of kings, and the leagues of nations, would be held sacred and inviolate. Science would rapidly advance towards perfection; for, as all its principles and doctrines are founded upon facts, when truth is universally held inviolable, the facts on which it is built will always be fairly represented. Every fact asserted by

voyagers and travellers, in relation to the physical or the moral world, and every detail of experiments made by the chemist and the philosopher, would form a sure ground-work for the developement of truth, and the detection of error; without the least suspicion arising in the mind respecting the veracity of the persons on whose testimony we rely. For want of this confidence the mind has been perplexed and distracted by the jarring statements of travellers, naturalists, and historians; false theories have been framed; systems have been reared on the baseless fabric of a vision; the foundations of science have been shaken; its utility called in question, and its most sublime discoveries overlooked and disregarded.

In fine, the clouds which now obscure many of the sublime objects of religion, and the realities of a future world, would be dispelled, were falsehood unknown, and truth beheld in its native light; and religion, purified from every mixture of error and delusion, would appear arrayed in its own heavenly radiance, and attract the love and the admiration of men. When exhibited in its native grandeur and simplicity, all doubts respecting its divine origin would soon evanish from the mind—the beauty and sublimity of its doctrines would be recognized as worthy of its Author; and all its moral requisitions would be perceived to be "holy, just, and good," and calculated to promote the order, and the everlasting happiness of the intelligent universe. Divine truth irradiating every mind, and accompanied with the emanations of heavenly love, would dispel the gloom which now hangs over many sincere and pious minds; would unite man to man, and man to God; and the inhabitants of this world, freed from every doubt, error, and perplexity, would move forward in harmony and peace, to join "the innumerable company of angels, and the general assembly of the spirits of just men made perfect, whose names are written in heaven."

THE TENTH COMMANDMENT.

'*Thou shalt not covet* thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor *any thing that is thy neighbour's*."

Every precept of the law to which I have hitherto adverted, has a reference not only to the *external conduct* of moral agents, but also to the *internal motives* or *principles* from which that conduct proceeds. This is evident from the con-

siderations already stated, and from the whole tenor of Divine Revelation;—and it is in unison with reason, and with the common sense of mankind, that the merit or demerit of any action is to be estimated, according to the intention of the actor, and the disposition from which it flows. That no doubt may remain on this point, the Supreme Legislator closes the decalogue with a command, which has a reference solely to the desires and dispositions of the mind: "Thou shalt not covet." Covetousness consists in an *inordinate* desire of earthly objects and enjoyments. This desire, when uniformly indulged, leads to a breach of almost every other precept of the Divine law; and is the source of more than one-half of all the evils which afflict the human race. It leads to a breach of the eighth command, by exciting either to fraudulent dealings, or to direct acts of theft and robbery.—It leads to a breach of the ninth command, by cherishing the principle of falsehood which is implied in every fraudulent transaction.—It leads to a violation of the sixth command, by engendering a spirit of revenge against those who stand in the way of its gratification; and by exciting the covetous man to the commission of murder, in order to accomplish his avaricious desires.—It also leads to a violation of the seventh command; for, when one "covets his neighbour's wife," the next step is to endeavour to withdraw her affection from her husband, and to plunge a family into misery and distress.—It also leads to a violation of the fifth precept of the law, not only as it steels the heart against those kindly filial affections which children ought to exercise towards their parents, but as it excites them to withhold from their parents, when in old age and distress, those external comforts which are requisite to their happiness, and which it is the duty of affectionate children to provide. And, when covetousness has thus led to the breach of every other precept of the second table of the law, it follows, that all the precepts of the first table are also virtually violated. For all the commandments of the first table are briefly summed up in this comprehensive precept, "Thou shalt love the Lord thy God with all thy heart:" but it is obviously impossible, nay, it would be a contradiction in terms, to suppose, that supreme love to the Creator can reside in the same breast in which an *inordinate* desire of worldly enjoyments reigns uncontrolled, and in which love to man has no existence. So that covetousness may be considered as the great barrier which separates between man and his Maker, and also as the polluted fountain from whence flow all the moral abominations and the miseries of mankind.

The more obvious and direct manifestation of this principle is generally distinguished by the name of *Avarice*, or an inordinate desire of riches. And what a countless host of evils has flowed from this unhallowed passion, both in relation to individuals, to families, to nations, and to the world at large! In relation to the avaricious man himself, could we trace all the eager desires, anxieties, perplexities, and cares, which harass his soul; the fraudulent schemes he is obliged to contrive, in order to accomplish his object; the miserable shifts to which he is reduced, in order to keep up the appearance of common honesty; the mass of contradictions, and the medley of falsehoods, to which he is always obliged to have recourse; the numerous disappointments to which his eager pursuit of wealth continually exposes him, and by which his soul is pierced as with so many daggers—we should behold a wretched being, the prey of restless and contending passions, with a mind full of falsehoods, deceitful schemes, and grovelling affections, like a cagefull of every unclean and hateful bird,—a mind incapable of any rational enjoyment in this life, and entirely incapacitated for relishing the nobler enjoyments of the life to come. Such a man is not only miserable himself, but becomes a moral nuisance to the neighbourhood around him; stinting his own family of its necessary comforts; oppressing the widow and the fatherless; grasping with insatiable fangs every house, teuement, and patch of land within his reach; hurrying poor unfortunate debtors to jail; setting adrift the poor and needy from their long-accustomed dwellings; and presenting to the young and thoughtless a picture, which is too frequently copied, of an immortal mind immersed in the mire of the most degrading passions, and worshipping and serving the creature more than the Creator, who is blessed for ever.

In relation to large communities and nations, this grovelling passion has produced, on an extensive scale, the most mischievous and destructive effects. It has plundered palaces, churches, seats of learning, and repositories of art; it has polluted the courts of judicature, and the tribunals of justice; it has corrupted magistrates, judges, and legislators; and has transformed many even of the ministers of religion, into courtly sycophants, and hunters after places and pensions. It has ground whole nations to poverty, under the load of taxation, it has levelled spacious cities with the dust; turned fruitful fields into a wilderness; spread misery over whole empires. drenched the earth with human gore; and waded through fields of blood in order to satiate its ungovernable desires.

What has led to most of the wars which have desolated the earth, in every age, but the insatiable cravings of this restless and grovelling passion? It was the cursed love of gold that excited the Spaniards to ravage the territories of Mexico and Peru, to violate every principle of justice and humanity, to massacre, and to perpetrate the most horrid cruelties on their unoffending inhabitants. It is the same principle, blended with the lust of power, which still actuates the infatuated rulers of that unhappy nation, in their vain attempts to overthrow the independence of their former colonies. The same principle commenced, and still carries on, that abominable traffic, the *slave trade*,—a traffic which has entailed misery on millions of the sons of Africa; which has excited wars, and feuds, and massacres, among her numerous tribes; which has for ever separated from each other brothers and sisters, parents and children; which has suffocated thousands of human beings in the cells of a floating dungeon, and plunged ten thousands into a watery grave;—a traffic which is a disgrace to the human species; which has transformed civilized men into infernal fiends; which has trampled on every principle of justice; which has defaced the image of God in man, and extinguished every spark of humanity from the minds of the ferocious banditti which avarice has employed for accomplishing her nefarious designs.*

Ambition, or, an inordinate desire of power, superiority, and distinction, is another modification of this malignant principle. This passion is manifested, in a greater or less degree, by men of all ranks and characters, and in every situation in life. It is displayed in the *school-room* by the boy who is always eager to stand foremost in his class; in the *ball-room*, by the lady who is proud of her beauty, and of her splendid attire; in the *corporation-hall*, by the citizen who struts with an air of conscious dignity, and is ever and anon

* That this accursed traffic is still carried on, with unabated vigour, by the civilized powers of Europe, appears from the following statement:—"The boats of a British Frigate, the Maidstone, boarded, in eleven days of June, 1824, no less than ten French vessels, at a single spot upon the coast of Africa; the measurement of which vessels was between 1400 and 1600 tons, while they were destined for the incarceration—we might say, the living burial—of 3000 human beings!" The report to Government says—"The schooner, La Louisa, Capt. Armand, arrived at Guadaloupe, during the first days of April, 1824, with a cargo of 200 negroes, the *remainder* of a complement of 375, which the vessel had on board. The vessel not being large enough to accommodate so great a number of men, *the overplus were consigned* ALIVE *to the waves by the Captain!*"

aiming at pompous harangues; on *the bench*, by the haughty and overbearing Judge; in the *church*, by those rulers who, like Diotrephes, "Love to have the pre-eminence;" in the *pulpit*, by the preacher whose main object it is to excite the admiration and applause of a surrounding audience; in the *streets*, by the pompous airs of the proud dame, the coxcomb, and the dashing squire; in the *village*, by him who has a better house, and a longer purse, than his neighbours; in the *hamlet*, by the peasant who can lift the heaviest stone, or fight and wrestle with the greatest strength or agility; and in *the city*, by the nobleman who endeavours to rival all his compeers in the magnificence of his mansion, and the splendour of his equipage; among the *learned*, by their eager desire to spread their name to the world, and to extend their fame to succeeding generations; and among all classes who assume airs of importance, on account of the antiquity of their families, their wealth, their exploits of heroism, and their patrimonial possessions.

But it is chiefly on the great theatre of the world, that ambition has displayed its most dreadful energies, and its most overwhelming devastations. In order to gain possession of a throne, it has thrown whole nations into a state of convulsion and alarm. The road to political power and pre-eminence, has been prepared by the overflow of truth and justice, by fomenting feuds and contentions, by bribery, murder, and assassinations, by sanguinary battles, by the plunder of whole provinces, the desolation of cities and villages, and by the sighs, the groans, and lamentations of unnumbered widows and orphans. In order to raise a silly mortal to despotic power on the throne of Spain, how many human victims have been sacrificed at the altar of ambition! how many families have been rent asunder, and plunged into irremediable ruin! and how many illustrious patriots have been immured in dungeons, and have expired under the axe of the executioner! At the present moment, the fertile vales of Mexico, the mountains and plains of South America, the forests of the Burmese, and the shores of Turkey and of Greece, are every where covered with the ravages of this fell destroyer, whose path is always marked with desolation and bloodshed. To recount all the evils which ambition has produced over this vast globe, would be to write a history of the struggles and contests of nations, and of the sorrows and sufferings of mankind. So insatiable is this ungovernable passion, that the whole earth appears a field too small for its malignant operations. Alexander the Great, after having conquered the greater part of the known world, wept, because he had not another world to conquer.

Were there no physical impediments to obstruct the course of this detestable passion, it would ravage, not only the globe on which we dwell, but the whole of the planetary worlds; it would range from system to system, carrying ruin and devastation in its train, till the material universe was involved in misery and desolation; and it would attempt to subvert even the foundations of the throne of the Eternal.

Such are some of the dismal and destructive effects of *covetousness*, when prosecuting the paths of avarice and ambition: and when we consider that it is uniformly accompanied in its progress, with pride, envy, discontentment, and restless desires,—it is easy to perceive, that, were it left to reign without control over the human mind, it would soon desolate every region of the earth, and produce all the destructive effects which, as we have already shown, would flow from a universal violation of the other precepts of God's law.

On the other hand, *Contentment*,—the duty implied in this command, would draw along with it an unnumbered train of blessings, and would restore tranquillity and repose to our distracted world. To be contented under the allotments of the providence of God, is one of the first and fundamental duties of every rational creature. By contentment and resignation to the divine disposal, we recognize God as the Supreme Governor of the universe; as directed by infinite wisdom, in the distribution of his bounty among the children of men; as proceeding on the basis of eternal and immutable justice, in all his providential arrangements; and as actuated by a principle of unbounded benevolence, which has a regard to the ultimate happiness of his creatures. Under the government of such a Being, we have abundant reason, not only to be contented and resigned, but to be glad and to rejoice. "The Lord reigneth, let the earth be glad, let the multitude of the isles thereof rejoice." However scanty may be the portion of earthly good measured out to us at present, and however perplexing and mysterious the external circumstances in which we may now be involved, we may rest assured, that, under the government of unerring wisdom, rectitude, and benevolence, all such dispensations shall ultimately be found to have been, not only consistent with justice, but conducive to our present and everlasting interests. Were such sentiments and affections to pervade the minds of all human beings, what a host of malignant passions would be chased away from the hearts and from the habitations of men? Restless cares, and boundless and unsatisfied desires, which constitute the source and the essence of misery would no longer agitate and torment the human mind

Voluptuousness would no longer riot at the table of luxury on dainties, wrung from the sweat of thousands;—nor avarice glut its insatiable desires with the spoils of the widow and the orphan;—nor ambition ride in triumph over the miseries of a suffering world. Every one, submissive to the allotments of his Creator, and grateful for that portion of his bounty which he has been pleased to bestow, would view the wealth and enjoyments of his neighbour with a kind and benignant eye, and rejoice in the prosperity of all around him. Benevolence and peace would diffuse their benign influence over the nations, and mankind, delivered from the fear of every thing that might "hurt or destroy," would march forward in harmony and affection, to that happier world where every wish will be crowned, and every holy desire satisfied in God "their exceeding great reward."

Thus it appears, that, on the observance of this law, which closes the Decalogue, and which has a reference to a single affection of the mind—the order and happiness of the intelligent system almost entirely depends. Let the flood-gates of *Covetousness* be burst open, and let it flow in every direction without control,—in a short period the world is desolated, and overwhelmed with a deluge of miseries. Let the current of every passion and desire be restrained within its legitimate boundary, and let contentment take up its residence in every heart, and this deluge will soon be dried up, and a new world will appear, arrayed in all the loveliness, and verdure, and beauty of Eden. May Jehovah hasten it in his time!

Thus I have endeavoured, in the preceding sketches, to illustrate the *reasonableness* of those laws which God has promulgated for regulating the moral conduct of the intelligent creation. If the propriety of these illustrations be admitted, they may be considered as a commentary on the words of the Apostle Paul: "*The law is holy, and the commandment is holy and just and good.*" In like manner it might have been shown, that all the Apostolic injunctions, and other precepts recorded in the volume of inspiration, are accordant with the dictates of reason, and with the relations of moral agents; for they are all so many subordinate ramifications of the principles and laws, which I have already illustrated.

General Conclusions and Remarks, founded on the preceding illustrations.

I shall now conclude this chapter with the statement of a few remarks in relation to the moral law, founded on the illustrations which have been given in the preceding pages; which may be considered as so many inferences deduced from the general subject which has now occupied our attention.

I. In the *first place*, One obvious conclusion from the preceding illustrations is, That the laws of God are not the commands of an arbitrary Sovereign, but are founded on the nature of things, and on the relations which exist in the intelligent system. Many Divines, especially those of the supralapsarian school, have been disposed to ascribe every regulation of the Deity, to the Divine Sovereignty. I have been told that, in one of the Latin treatises of Mr. Samuel Rutherford, Professor of Divinity, in St. Andrews, there is a sentiment to the following purpose: "That such is the absolute sovereignty of God, that had it so pleased him, he might have made every precept of the moral law given to man exactly the reverse of what we now find it." A sentiment more directly repugnant to the scriptural character of God, and to every view we can take of the divine attributes, it is scarcely possible for the human mind to entertain; and it shows us the dangerous consequences to which we are exposed, when we attempt to push certain theological dogmas to an extreme. If it were possible to suppose the Deity capable of such an act, it would overturn all the grounds on which we are led to contemplate him as glorious, amiable, and adorable. At some future period in the revolutions of eternity, his love, his rectitude, and his faithfulness, might be changed into malevolence, injustice, and falsehood. If the requisitions of the moral law depended solely on the Divine Sovereignty, then there is no inherent excellence in virtue; and theft, falsehood, murder, idolatry, profanity, cruelty, wars, devastations, and the malevolence of infernal demons, might become equally amiable and excellent as truth, justice, benevolence, and the songs and adorations of angels; provided the Deity *willed* the change to take place. But this is impossible; and it is evident, I trust, from the preceding illustrations, that, were moral laws, directly opposite to those contained in the scriptural code, to be prescribed to men, or to any other class of moral agents, not only would misery reign uncontrolled through the universe, but, in a short time, the operation of such laws would annihilate the whole intelligent creation.

It is evident, then, that the moral law is not founded on the *will* of God, but on the relations of intelligent beings, and on its own intrinsic excellence: or, in other words, on its tendency to produce happiness throughout the intelligent system. This idea nearly coincides with that of some of our modern Moralists, who maintain "that virtue is founded on utility,"—if, by *utility*, is meant, a tendency to promote happiness. But it by no means follows, from this position, as some moralists have concluded, that utility is the guide, or the rule by which we are to be directed in our moral conduct. This may be considered as the rule which directs the conduct of the Divine Being, whose eye takes in the whole system of creation, whose knowledge extends from eternity past, to eternity to come, and who perceives, at one glance, the remotest consequences of every action. But it cannot be a rule for subordinate intelligences, and especially for man, who stands near the lowest degree of the scale of intellectual existence. From the limited range of view to which he is confined, he cannot trace the remote consequences of any particular action, the bearings it may have on unnumbered individuals, and the relation in which it may stand to the concerns of the eternal world. An action which, to our limited view, may appear either beneficial or indifferent, may involve a principle which, if traced to its remotest consequences, would lead to the destruction of the moral universe. It might appear, at first view, on the whole, beneficial to society, that an old unfeeling miser should be gently suffocated, and his treasures applied for the purpose of rearing asylums for the aged poor, and seminaries of instruction for the young. But the principle which would sanction such an action, if generally acted upon, would lead to universal plunder, robbery, and bloodshed. To tell a lie to a child, in order to induce it to take a nauseous medicine which is essential to its recovery from disease, may appear, in such a case, to have a benevolent tendency; but we have already shown, that were such a principle universally admitted, it would introduce anarchy and misery through the universe, and would ultimately annihilate the intelligent creation. Man, in his present state, can be directed only by *positive laws* proceeding from the Almighty, whose comprehensive mind alone can trace all their consequences to the remotest corners of the universe, and through all the ages of eternity. These laws are contained in the Scriptures—a comprehensive summary of which has been the subject of the preceding illustrations. And we know, in point of fact, that in every country where these laws are either un-

known, or not recognised, there is no fixed standard of morals; and vice, in its various ramifications, almost universally prevails.

From what has been now stated we may infer—that a *full and unreserved obedience to the Divine law is a most reasonable requisition.* Men are too frequently disposed to view the commands of God as the dictates of an arbitrary Sovereign. There is a secret thought that occasionally lodges in the heart of every human being, that the law of God is too extensive and rigorous in its demands, accompanied with a secret wish, that the severity of its requisitions could be a little modified or relaxed. Every man is subject to some "besetting sin," and he is apt to say within himself—"If I were allowed but a little license with regard to *one* precept of the law, I would endeavour to do what I could to comply with the requisitions of the rest." But, it would be inconsistent both with the *benevolence* of the Deity, and with the happiness of his moral creation, either to modify or to relax any one requirement of his law; for it is a *perfect* law, from which nothing can be taken without impairing its excellence and utility. Were he to do so, it would be in effect, to shut up the path to happiness, and to open the flood-gates of misery upon the universe. Although it is impossible for man in his present degraded condition, to yield a *perfect* obedience to this law, yet nothing short of perfect obedience ought to be his aim. For in as far as we fall short of it, in so far do we fall short of happiness; and consequently, till that period arrive when our obedience shall reach the summit of perfection, our happiness must remain incomplete, and a certain portion of misery must be expected to mingle itself with all our enjoyments.

II. *There is so intimate a connexion between all the parts of the Divine law, that the habitual violation of any one precept necessarily includes the violation of the greater part, if not the whole of the other precepts.* This is evident from the general tenor of the preceding illustrations. It has been shown that a breach of the first commandment includes pride, falsehood, blasphemy, ingratitude, and hatred of moral excellence; and that it leads to injustice, cruelty, murder, obscenity, and the most revolting abominations. A breach of the fifth involves a principle which would sap the foundations of all government and moral order, and transform society into a rabble of lawless banditti. The violation of the eighth is connected with falsehood, treachery, and covetousness, and leads to oppression, robbery, plunder, murders, and the devastation of empires; and the violation of the tenth, though consisting only in the

indulgence af an irregular desire, is the origin of almost every other species of moral turpitude, in relation either to God or to man. In like manner it might be shown, that the strict and regular observance of any one precept is necessarily connected with a regard for all the other requirements of God's law.

III. It appears, from the preceding illustrations, that a universal violation of any one of the six precepts of the second table of the law, would lead to the entire destruction of the human race. In the case of the sixth commandment being supposed to be reversed, or universally violated, this effect would be most rapidly produced; but the destruction and complete extirpation of human beings from the earth would be as certainly effected, in the course of two or three generations, by the universal violation of any one of the other five precepts. Some of the circumstances which would necessarily produce this effect, are alluded to, in the preceding illustration of these precepts. And as the first principle of the moral law, love to God, is the foundation of the precepts contained in the second table, it is obvious, that the same effect would ultimately follow from a universal violation of the first four precepts of the Decalogue.

IV. It follows from what has hitherto been stated, That the moral law has never yet been universally violated, nor has any one of its precepts been completely reversed in the conduct of the inhabitants of our globe. Every individual, of all the millions of mankind that have existed since the fall of Adam, has, indeed, in one shape or another, broken every one of the commandments of God; but such breaches have not been constant and uniform, and running through every action he performed. Falsehood has always been mingled with a portion of truth, theft with honesty, cruelty with clemency and mercy, anarchy with subordination, and licentiousness with chastity and purity. It is owing to this partial obedience to the dictates of the law of nature, impressed upon every human heart, that the world of mankind has hitherto been preserved in existence. The partial violation, however, of the divine law, which has characterized the actions of mankind, in all ages, has been the source of all the calamities, miseries, and moral abominations, under which the earth has groaned from generation to generation; and, in proportion to the extent of this violation, will be the extent of wretchedness and misery entailed on the human race.—That a universal violation of God's law has never yet taken place in any region of the earth, is not owing so much to any want of energy, or of malignity

in the principle of disobedience which is seated in the hearts of men, as to the restraining influence of the moral Governor of the world, and to the physical impediments which he has placed to prevent the diabolical passions of men from raging without control. Whether it be possible for any class of intelligent organized beings to subsist for any length of time, under a complete violation of the moral law, it is not for us positively to determine; but it is evident to a demonstration, that in the present physical condition of the human race, such a violation would unhinge the whole fabric of society, and, in a short time, exterminate the race of Adam from the earth.

V. The greater part of the precepts of the Decalogue is binding upon superior intelligences, and upon the inhabitants of all worlds, as well as upon man. For any thing we know to the contrary, there may be worlds in different regions of the universe, and even within the bounds of our planetary system, where their inhabitants are placed in circumstances similar to those in which man was placed in his paradisiacal state; and, consequently, where the precepts which compose their moral code may be exactly the same as ours. But, it is highly probable that, in general, the inhabitants of the various globes, which float in the immensity of space, differ as much in their moral circumstances and relations, as the globes themselves do in their size, their physical constitution, and their natural scenery. I have already shown, (p. 154, &c.) that there are seven precepts of our moral law which are common to the inhabitants of all worlds, namely, the *first*, *second*, *third*, *fourth*, (see p. 233,) the *sixth*, the *ninth*, and the *tenth*. And, if there be no portion of the intelligent system in which *subordination*, in a greater or less degree, does not exist, then, the fifth precept of our code must also be a law common to all intelligences. It was formerly stated, (p. 250,) that the seventh precept is, in all probability, a law peculiar to the inhabitants of the earth, during the present economy of Providence; and, perhaps it is the only one which is not applicable to the other inhabitants of the universe. So that the moral laws given to man may be considered as substantially the same with those which govern all the other parts of the universal system.

VI. From the preceding illustrations, we may infer, the excellency and the divine origin of the Christian Revelation. The Scriptures contain the most impressive evidence of their heavenly original in their own bosom. The wide range of objects they embrace, extending from the commencement of our earthly system, through all the revolutions of time, to the period of its termination; and from the countless ages of eter

nity past, to the more grand and diversified scenes of eternity to come—the plan of Providence which they unfold, and the views they exhibit of the moral principles of the Divine government, and of the subordination of all events to the accomplishment of a glorious design—the character and attributes of the Creator, which they illustrate by the most impressive delineations, and the most lofty and sublime descriptions—the views they exhibit of the existence, the powers, the capacities, the virtues, and the employments of superior orders of intellectual beings—the demonstrations they afford of the dignified station, and of the high destination of man—and the sublime and awful scenes they unfold, when the earth "shall melt like wax at the presence of the Lord," when the throne of judgment shall be set, and the unnumbered millions of the race of Adam shall be assembled before the Judge of all—infinitely surpass every thing which the unassisted imaginations of men could have devised, and every thing which had ever been attempted by the greatest sages of antiquity, either in prose or in rhyme; and, consequently prove, to a moral demonstration, that a Power and Intelligence, superior to the human mind, must have suggested such sublime conceptions, and such astonishing ideas; since there are no prototypes of such objects to be found within the ordinary range of the human mind.

But the subject to which we have been hitherto adverting, when properly considered, suggests an evidence of the truth and divinity of the Scriptures, as striking, and, perhaps, more convincing than any other. They unfold to us the moral laws of the universe—they present to us a summary of moral principles and precepts, which is applicable to all the tribes and generations of men, to all the orders of angelic beings, and to all the moral intelligences that people the amplitudes of creation—to man, during his temporary abode on earth, and to man, when placed in heaven, so long as eternity endures—precepts, which, if universally observed, would banish misery from the creation, and distribute happiness, without alloy, among all the intellectual beings that exist throughout the empire of God. Can these things be affirmed of any other system of religion or of morals that was ever published to the world? The Greek and Roman moralists, after all their laboured investigations, could never arrive at any certain determination with regard to the nature of happiness, and the means of attaining it. We are told by Varro, one of the most learned writers of the Augustan age, that, the heathen philosophers had embraced more than two hundred and eighty different opinions respecting the supreme good. Some of them taught

that it consisted in sensual enjoyments, and in freedom from pain; others considered it as placed in study and contemp a tion, in military glory, in riches, honours, wealth, and fame. Some of their moral maxims, separately considered, were rational and excellent; but they were connected with other maxims, which completely neutralized all their virtue, and their tendency to produce happiness. Pride, falsehood, injustice, impurity, revenge, and an unfeeling apathy to the distresses of their fellow-creatures, were considered as quite consistent with their system of morality; and such malignant principles and practices were blended with their most virtuous actions. But we have already shown, that the uniform operation of such principles would necessarily lead to the destruc tion of all happiness, and to the overthrow of all order throughout the intelligent creation.

Now, can it be supposed, for a moment, that a *Jew*, who had spent forty years of his life as a shepherd in a desert country, who lived in a rude age of the world, who had never studied a system of ethics, and whose mind was altogether incapable of tracing the various relations which subsist between intelligent beings and their Creator, could have investigated those moral principles and laws which form the foundation of the moral universe, and the basis of the divine government in all worlds; unless they had been communicated immediately by Him, who, at one glance, beholds all the physical and moral relations which exist thr oughout creation, and who can trace the bearings and the eternal consequences of every moral law? Or can we suppose, that, throughout the whole period of the Jewish economy, and during the first ages of the Christian dispensation, a multitude of writers should appear, many of them unknown to each other, all of whom should uniformly recognise those laws in their minutest bearings and ramifica tions, unless their minds had been enlightened and directed by the same powerful and unerring Intelligence? If these laws are distinguished by their extreme *simplicity*, they are the more characteristic of their divine Author, who, from the general operation of a few simple principles and laws in the system of nature, produces all the variety we perceive in the material world, and all the harmonies, the contrasts, the beauties, and the sublimities of the universe. If it be asked why these laws, which are so extremely simple and comprehensive, were not discovered nor recognised by the ancient sages? it might be answered, by asking why the laws of gravitation, which are also simple and comprehensive, were not discovered, till Newton arose to investigate the agencies of nature, and to pour

a flood of light on the system of the universe? But the true reasons are—the unassisted powers of the human mind were inadequate to the task of surveying all the moral relations which subsist throughout the intelligent system, and of tracing those moral principles which would apply to the whole assemblage of moral agents, so as to secure the happiness of each individual, and of the system as one great whole—that the laws of God were almost directly contrary to the leading maxims of morality which prevailed in the world—and that they struck at the root of all those principles of pride, ambition, revenge, and impurity, which almost universally directed the conduct of individuals and of nations.

If, then, we find in a book which professes to be a revelation from heaven, a system of moral laws which can clearly be shown to be the basis of the moral order of the universe, and which are calculated to secure the eternal happiness of all intellectual beings—it forms a strong presumptive proof, if not an unanswerable argument, that the contents of that book are of a celestial origin, and were dictated by Him who gave birth to the whole system of created beings.

VII. From this subject we may learn the absurdity and pernicious tendency of Antinomianism. Of all the absurdities and abominations which have assumed the name of Religion, I know none more pernicious and atheistical in its tendency, than the sentiment which is tenaciously maintained by modern Antinomians, "That Christians are set free from the law of God as a rule of conduct." That in the nineteenth century of the Christian era, amidst the rapid progress of physical and moral science, under the mask of a Christian profession, and with the moral precepts and injunctions of the prophets of Jesus Christ, and of his apostles, lying open before them, a set of men, calling themselves rational beings, should arise to maintain, that there is such a thing as "imputed sanctification," that the moral law is not obligatory upon Christians, and that "whoever talks of progressive sanctification is guilty of high treason against the majesty of heaven"*—is a moral phenomenon truly humbling and astonishing; and affords an additional proof, to the many other evidences which lie before us, of the folly and perversity of the human mind, and of its readiness to embrace the most wild and glaring absurdities! If the leading train of sentiment which has been prosecuted in the preceding illustrations be admitted, there appears nothing else requisite in order to show the gross absurdity and the deadly

* See Cottle's "Strictures on the Plymouth Antinomians."

malignity of the Antinomian system. If any system of religion be founded on the cancellation of every moral tie which connects man with man, and man with God—if its fundamental and distinguishing principles, when carried out to their legitimate consequences, would lead men to *hate* their Creator and to *hate* one another—if it can be shown, that the operation of such principles constitutes the chief ingredient of the misery which arises from "the worm that never dies, and the fire which is never quenched;" and that, if universally acted upon they would overthrow all order in the intelligent system, and banish every species of happiness from the universe—it necessarily follows, that such a system cannot be the religion prescribed by the All-wise and benevolent Creator, nor any part of that revelation which proclaims "peace on earth and good-will among men," and which enjoins us to "love the Lord our God with all our hearts, and our neighbour as ourselves."

The Antinomian, in following out his own principles, if no human laws or prudential considerations were to deter him, might run to every excess of profligacy and debauchery—might indulge in impiety, falsehood, and profanity—might commit theft, robbery, adultery, fraud, cruelty, injustice, and even murder, without considering himself as acting contrary to the spirit of his religious system. On his principles, the idea of *heaven*, or a state of perfect happiness, is a physical and moral impossibility; and the idea of *hell* a mere bugbear to frighten children and fools. For, wherever the moral law is generally observed, there can be no great portion of misery experienced under the arrangements of a benevolent Creator; and if this law be set aside, or its observance considered as a matter of indifference, the foundation of all the happiness of saints and angels is necessarily subverted. A heaven without love pervading the breasts of all its inhabitants, would be a contradiction in terms; but love, as we have already seen, is the foundation of every moral precept.

I trust the moral conduct of the deluded mortals who have embraced this system is more respectable than that to which their principles naturally lead;—but the consideration, that such absurd and dangerous opinions have been deduced from the Christian revelation, should act as a powerful stimulus on the Christian world, for directing their attention to a more minute and comprehensive illustration than has hitherto been given, of the *practical bearings* of the Christian system, and of the eternal and immutable obligation of the law of God, which it is the great end of the gospel of Christ to enforce and

demonstrate. For it is lamentable to reflect, how many thousands of religionists, both in North and in South Britain, even in the present day, have their minds tinctured, in a greater or less degree, with the poison of Antinomianism, in consequence of the general strain of many of the doctrinal sermons they are accustomed to hear, and of the injudicious sentiments they have imbibed from the writings of the supralapsarian divines of the seventeenth century.

VIII. Faith and repentance, as required in the Gospel, are absolutely necessary, in the present condition of man, in order to acceptable obedience to the divine law. "Without faith it is impossible to please God; for he that cometh to God must believe that he is, and that he is the rewarder of them that diligently seek him."—Faith, as the term is used in scripture, denotes *confidence* in the moral character of God, founded on the belief we attach to the declarations of his word. It is defined, by the Apostle Paul, in the eleventh chapter of the epistle to the Hebrews, to be "the confident expectations of things hoped for," and "the conviction of things which are not seen."* Faith substantiates and realizes those objects which are invisible to the eye of sense, and which lie beyond the reach of our present comprehension. It recognises the existence and the omnipresence of an invisible Being, by whose agency the visible operations of nature are conducted; and views him as possessed of infinite wisdom, power, benevolence, faithfulness, rectitude, and eternal duration. It realizes the scenes of an invisible and eternal world—the destruction of the present fabric of our globe, the resurrection of the dead, the solemnities of the last judgment, the new heavens, and the new earth, the innumerable company of angels, and the grandeur and felicity of the heavenly world. These invisible realities it recognises, on the testimony of God exhibited in his word; and without a recognition of such objects, religion can have no existence in the mind.—In a particular manner, faith recognises the declarations of God in relation to the character and the condition of men as violators of his law, and as exposed to misery; and the exhibition which is made of the way of reconciliation, through the mediation of Jesus Christ, who is "set forth as a propitiation to declare the righteousness of God in the remission of sins." The man in whose heart the principle of faith operates, convinced that he is guilty before God, and exposed to misery on account of sin, *confides* in the declarations of God respecting "the remission of sins through the

* Doddridge's translation of Heb. xi. 1.

redemption that is in Christ Jesus ;"—he confides in the goodness, mercy, faithfulness, and power of God, which secure the accomplishment of his promises, and the supply of all requisite strength and consolation to support him amidst the dangers and afflictions of life ; he confides in the wisdom and excellence of those precepts which are prescribed as the rule of his conduct, and which are fitted to guide him to the regions of happiness ;—and in the exercise of this confidence, he "adds to his faith, fortitude and resolution, knowledge, temperance, patience, godliness, brotherly kindness, and charity ;" and prosecutes with courage this course of obedience, till at length "an entrance is abundantly administered to him into the everlasting kingdom of our Lord and Saviour, Jesus Christ." But, without a recognition of such objects, and an unshaken confidence in the declarations of God respecting them, it is obvious, from the nature of things, that we "cannot please God," nor yield to him an acceptable and "reasonable service."

In like manner it might be shown, that *repentance* is essentially requisite in order to acceptable obedience. Sin is directly opposed to the character of God, and is the great nuisance of the moral universe. While the love of it predominates in any mind, it leads to every species of moral turpitude and depravity ; and, consequently, completely unfits such a mind for yielding a cheerful obedience to the divine law. But repentance, which consists in hatred of sin, and sorrow for having committed it, naturally fits and prepares the mind for the practice of universal holiness. It tends to withdraw the soul from the practice of sin, and warns it of the danger of turning again to folly. It is the commencement of every course of virtuous conduct, and the avenue which ultimately leads to solid peace and tranquillity of mind. It is intimately connected with humility and self-denial, and is directly opposed to pride, vanity, and self-gratulation. It must, therefore, be indispensably requisite to prepare us for conformity to the moral character of God, for universal obedience to his law, and for the enjoyment of substantial and never-ending felicity. Hence the importance which is attached to the exercise of repentance by our Saviour and his Apostles. In connexion with faith, it is uniformly represented as the first duty of a sinner, and the commencement of the Christian life. Repentance was the great duty to which the forerunner of the Messiah called the multitudes who flocked to his baptism, and on which the Messiah himself expatiated during the period of his public ministry. "Repent ye, for the kingdom of heaven is at hand." "Except ye repent, ye shall all likewise perish."

And the apostles, in their instructions to every nation, and to every class of men, laid down the following positions as the foundation of every moral duty. "Repentance towards God, and faith towards our Lord Jesus Christ."

IX. From the preceding illustrations we may learn, that no *merit*, in the sense in which that term is sometimes used, can be attached to human actions in the sight of God; and that the salvation, or ultimate happiness of sinners, is the effect of the grace or benevolence of God.—That the good works of men are *meritorious* in the sight of God, is a notion, as unphilosophical and absurd, as it is impious and unscriptural. They are requisite, and *indispensably* requisite, as *qualifications*, or *preparations* for the enjoyment of felicity, without which the attainment of true happiness either here or hereafter, is an absolute impossibility; but the actions of no created being, not even the sublimest services and adorations of the angelic hosts, can have the least merit in the eyes of the Creator. "Thy wickedness may hurt a man as thou art, and thy righteousness may profit the son of man;" but "if thou sinnest, what dost thou against God; or, if thou be righteous, what givest thou him? and what receiveth he of thine hand?"* "Thy goodness extendeth not unto him," and he that sinneth against him wrongeth his own soul."—What merit can there be in the exercise of love, and in the cultivation of benevolent affections, when we consider, that these affections are essentially requisite to our happiness, and that the very exercise of them is a privilege conferred by God, and one of the principal ingredients of bliss? What merit can be attached, in the presence of the Most High, to the noblest services we can perform, when we reflect, that we derived all the corporeal and intellectual faculties by which we perform these services, and all the *means* by which they are excited and directed from our bountiful Creator? What merit can there be in obedience to his law, when disobedience must infallibly lead to destruction and misery? Is it considered as meritorious in a traveller, when he is properly directed, furnished with strength of body and mind, and provided with every necessary for his journey,—to move forward to the place of his wished-for destination? Our benevolent affections, and the active services to which they lead, may be meritorious in the eyes of our fellow men, in so far as they are the means of contributing to their enjoyment; but in the presence of Him who sits on the throne of the universe, dispensing blessings to all his offspring, we

* Job, xxxv. 6, 8. Psalm xvi. 2, &c.

shall always have to acknowledge, that "we are unprofitable servants." It is probable, that, if the great object of religion were represented in its native simplicity, if the nature of sal vation were clearly understood, and if less were said on the subject of human merit in sermons, and systems of divinity, the idea which I am now combating, would seldom be enter tained by any mind possessed of the least share of Christian knowledge, or of common sense.

That the eternal salvation of men, is the effect of the love and the grace of God, is also a necessary consequence from what has been now stated. For every power, capacity, and privilege we possess, was derived from God. "What have we that we have not received?" Even our very existence in the world of life, is *an act of grace.* We exerted no power in ushering ourselves into existence: We had no control over the events which determined that we should be born in Britain, and not in Africa; which determined the particular family with which we should be connected; the education we should receive; the particular objects towards which our minds should be directed, and the privileges we should enjoy. And, when we arrive at the close of our earthly career, when the spirit is hover ing on the verge of life, and about take its flight from this mortal scene, can it direct its course, by its own energies, through the world unknown? can it wing its way over a region it has never explored, to its kindred spirits in the mansions of bliss? can it furnish these mansions with the scenes and objects from which its happiness is to be derived? can it re-animate the body after it has long mouldered in the dust? can it re-unite itself with its long-lost partner? can it transport the resurrec tion-body, to that distant world where it is destined to spend an endless existence? or can it create those scenes of glory and magnificence, and those ecstatic joys which will fill it with transport while eternity endures? If it cannot be supposed to accomplish such glorious objects by its own inherent pow ers, then, it must be indebted for every entertainment in the future world to the unbounded and unmerited love and mercy of God. To Him, therefore, who sits upon the throne of the heavens, and to the Lamb who was slain and hath redeemed us to God by his blood, let all praise, honour, dominion and power, be ascribed now and forever. Amen.

Having now finished what I proposed in the illustration of the principles of love to God and to man, and of the precepts of the Decalogue,—in the following chapter, I shall take a bird's eye view of the moral state of the world; and endeavour to ascertain, to what extent these principles and laws have been recognised and observed by the inhabitants of our globe.

CHAPTER IV.

A BRIEF SURVEY OF THE MORAL STATE OF THE WORLD;

OR, AN EXAMINATION OF THE GENERAL TRAIN OF HUMAN ACTIONS, IN REFERENCE TO ITS CONFORMITY WITH THE PRINCIPLES AND LAWS NOW ILLUSTRATED.

The discoveries of modern astronomy have led us infallibly to conclude, that the universe consists of an immense number of systems and worlds dispersed, at immeasurable distances from each other, throughout the regions of infinite space. When we take into consideration the *Benevolence* of the Deity, and that the happiness of the intelligent creation is the great object which his Wisdom and Omnipotence are employed to accomplish—it appears highly probable, that the inhabitants of the whole, or at least of the greater part, of those worlds whose suns we behold twinkling from afar, are in a state of moral perfection, and consequently, in a state of happiness. At any rate, it is reasonable to conclude, that the exceptions which exist are not numerous. Perhaps this earth is the only material world where physical evil exists, where misery prevails, and where moral order is subverted; and these dismal effects may have been permitted to happen, under the government of God, in order to exhibit to other intelligences, a specimen of the terrible and destructive consequences of *moral* evil, as a warning of the danger of infringing, in the least degree, on those moral principles which form the bond of union among the intelligent system.

Could we trace the series of events which have occurred in any one of those happy worlds, where moral perfection prevails, ever since the period when it was replenished with inhabitants, and the objects to which their physical and rational powers have been directed, we should, doubtless, be highly delighted and enraptured with the moral scenery which the history of such a world would display. Its annals would uniformly record the transactions of *benevolence*. We should hear nothing of the pomp of hostile armies, of the shouts of victory, of the exploits of heroes, of the conflagration of cities, of the storming of fortifications, of the avarice of merchants and courtiers, of the burning of heretics, or of the ambition of princes The train of events, presented to our view, would be

directly opposed to every object of this description, and to every thing which forms a *prominent* feature in the history of mankind. To beautify and adorn the scenery of nature around them, to extend their views of the operations of the Almighty, to explore the depths of his wisdom and intelligence, to admire the exuberance of his goodness, to celebrate, in unison, the praises of the "King Eternal," the Author of all their enjoyments, to make progressive advances in moral and intellectual attainments, to circulate joy from heart to heart, to exert their ingenuity in the invention of instruments by which their physical powers may be improved, and the wonders of creation more minutely explored; to widen the range of delightful contemplation, to expand their views of the Divine perfections, and to increase the sum of happiness among all their fellow-intelligences, will doubtless form a part of the employments of the inhabitants of a world where moral purity universally prevails. One circumstance which may probably diversify the annals of such a world, and form so many eras in its history, may be, the occasional visits of angelic or other messengers, from distant regions of creation, to announce the will of the Almighty on particular emergencies, to relate the progress of new creations in other parts of the Divine Empire, and to convey intelligence respecting the physical aspects, the moral arrangements, and the history of other worlds, and of other orders of intellectual beings. Such visits and occasional intercourses with celestial beings, would, undoubtedly, have been more frequent in our world, had not man rendered himself unqualified for such associations, by his grovelling affections, and by the moral pollutions with which his character is now stained.

When we turn our eyes from the transactions of such a world, to the world in which we live, how very different a scene is presented to the view! The history of all nations embraces little more than

A RECORD OF THE OPERATIONS OF MALEVOLENCE.

Every occurrence has been considered as tame and insipid, and scarcely worthy of being recorded, unless it has been associated with the confused noise of warriors, the shouts of conquerors, the plunder of provinces, the devastation of empires, the groans of mangled victims, the cries of widows and orphans, and with garments rolled in blood. When such malevolent operations cease for a little, in any part of the world, and the tumultuous passions which produced them, subside into a temporary calm, the historian is presented with a *blank* in the annals of the human race; the short interlude of peace and of

apparent tranquillity is passed over as unworthy of notice, till the restless passions of avarice and ambition be again roused into fury, and a new set of desperadoes arise, to carry slaughter and desolation through the nations. For, during the short temporary periods of repose from the din of war, which the world has occasionally enjoyed, the malignant passions, which were only smothered, but not extinguished, prevented the operation of the benevolent affections; and, of course, no extensive plans for the counteraction of evil, and the improvement of mankind, worthy of being recorded by the annalist and the historian, were carried into effect.

In order to produce a definite impression of the moral state of the world, I shall endeavour, in this chapter, to give a rapid sketch of the prominent dispositions of mankind, as displayed in the general train of human actions--that we may be enabled to form a rude estimate of the degree in which the law of God has been recognised, and of the extent to which its violation has been carried, on the great theatre of the world, and in the ordinary transactions of general society.

I shall, in the first place, take a rapid view of the moral state of the world in ancient times, and then take a more particular survey of the present state of morals, among savage and civilized nations—in the Christian world—and among the various ranks and orders of society.

SECTION I.

State of morals in the ancient world.

Man was originally formed after the moral image of his Maker. His understanding was quick and vigorous in its perceptions; his will subject to the divine law, and to the dictates of his reason; his passions serene and uncontaminated with evil: his affections dignified and pure; his love supremely fixed upon his Creator; and his joy unmingled with those sorrows which have so long been the bitter portion of his degenerate race. But the primogenitor of the human race did not long continue in the holy and dignified station in which he was placed. Though he was placed in "a garden of delights," surrounded with every thing that was delicious to the taste and pleasant to the eye, yet he dared to violate a positive command of his

Maker, and to stretch forth his impious hand to pluck and to taste the fruit of the forbidden tree—a picture and a prelude of the conduct of millions of his degraded offspring who despise the lawful enjoyments which lie within their reach, and obstinately rush on forbidden pleasures, which terminate in wretchedness and sorrow. The dismal effects of the depraved dispositions thus introduced among the human species, soon became apparent. Cain, the first-born son of Adam, had no sooner reached to the years of maturity, than he gave vent to his revengeful passions, and imbrued his hands in his brother's blood. And ever since the perpetration of this horrid and unnatural deed, the earth has been drenched with the blood of thousands and of millions of human beings, and the stream of corruption has flowed without intermission, and in every direction around the globe.

Of the state of mankind in the ages before the flood, the sacred history furnishes us with only a few brief and general descriptions. But those descriptions, short and general as they are, present to us a most dreadful and revolting picture of the pitch of depravity and wickedness to which the human race had arrived. We have the testimony of God himself to assure us, that, within 1600 years from the creation of the world, "the wickedness of man had become great upon the earth—that the earth was filled with violence"—yea, that "every imagination of the thoughts of man's heart was only evil continually,"—or, as it may more literally be rendered from the Hebrew, "the whole imagination, comprehending all the purposes and desires of the mind, was only evil from day to day."—"God looked upon the earth; and behold it was corrupt; for all flesh had corrupted their way upon the earth." A more comprehensive summary of the greatness and the extent of human wickedness it is scarcely possible to conceive. The mind is left to fill up the outline of this horrid picture with every thing that is degrading to the human character, with every thing that is profligate and abominable in manners, with every thing that is base, false, deceitful, licentious and profane, and with every thing that is horrible and destructive in war, and ruinous to the interests of human happiness.

The description now quoted, contains the following intimations:—1. That, previous to the deluge, wickedness had become universal. It was not merely the majority of mankind that had thus given unbounded scope to their licentious desires, while smaller societies were to be found in which the worship of the true God, and the precepts of his law were

observed. For "*all flesh* had corrupted their ways." And, at this period the world is reckoned to have been much more populous than it has been in any succeeding age, and to have contained at least ten billions of inhabitants, or many thousands of times the amount of its present population. So that universal wickedness must have produced misery among human beings to an extent of which we can form no adequate conception. 2. The description implies, that every invention, and every purpose and scheme devised both by individuals and by communities, *was of a malevolent nature.* "The imagination of every man's heart was *only evil* continually." The dreadful spectacles of misery and horror which the universal prevalence of such principles and practices which then existed, must have produced, are beyond the power of human imagination either to conceive or to delineate. Some faint idea, however, may be formed of some of these spectacles, from the descriptions I have already given of the effects which would inevitably follow, were the principle of *benevolence* to be eradicated from the mind, or were any one of the precepts of the divine law to be universally violated—(see Ch. II. sect. iv. and Ch. III. throughout.) 3. The *effects* produced by this universal depravity are forcibly expressed in the words, "The earth was filled with violence." From this declaration we are necessarily led to conceive a scene in which universal anarchy and disorder, devastation and wretchedness, every where prevailed—the strong and powerful forcibly seizing upon the wealth and possessions of the weak, violating the persons of the female sex, oppressing the poor, the widow, and the fatherless, overturning the established order of families and societies, plundering cities, demolishing temples and palaces, desolating fields, orchards, and vineyards, setting fire to towns and villages, and carrying bloodshed and devastation through every land—a scene in which cruelty, injustice, and outrages of every kind, obscenity, revelry, riot, and debauchery of every description, triumphed over every principle of decency and virtue—a scene in which the earth was strewed with smoking ruins, with the fragments of human habitations, with mangled human beings in a state of wretchedness and despair, and with the unburied carcasses of the slain.

Such appears to have been the state of general society at the time when Noah was commanded to build an ark of refuge —a state of society which could not have long continued, but must inevitably, in the course of a few generations, have thinned the race of mankind, and ultimately have extirpated the race of Adam from the earth, even although the deluge had never

been poured upon the world. Wickedness appears to have come to such a height, that no interposition of Providence could be supposed available to produce a reformation among mankind, without destroying their freedom of will; and, therefore, it was an act of *mercy*, as well as of judgment, to sweep them away at once by the waters of the flood, after having given them warnings of their danger; in order to convince such obstinate and abandoned characters, that "there is a God that judgeth in the earth;" and in order to prevent the misery which would otherwise have been entailed on succeeding generations.

Not only the Sacred, but also the Pagan writers, when alluding to the antediluvians, uniformly represent them as abandoned to uncleanness, and all kinds of wickedness. Eutychus, in his *Annals*, when speaking of the posterity of Cain, says, "that they were guilty of all manner of filthy crimes with one another, and, meeting together in public places for that purpose, two or three men were concerned with the same woman; the ancient women, if possible, being more lustful and brutish than the young. Nay, fathers lived promiscuously with their daughters, and the young men with their mothers, so that neither the children could distinguish their own parents, nor the parents know their own children." —Lucian, a native of Samosata, a town situated on the Euphrates, a spot where memorials of the deluge were carefully preserved, gives the following account of the antediluvians: —"The present race of mankind," says he, "are different from those who first existed; for those of the antediluvian world were all destroyed. The present world is peopled from the sons of Deucalion [or Noah]; having increased to so great a number from one person. In respect of the former brood, they were men of violence, and lawless in their dealings. They were contentious, and did many unrighteous things; they regarded not oaths, nor observed the rights of hospitality, nor showed mercy to those who sued for it. On this account they were doomed to destruction: and for this purpose there was a mighty eruption of waters from the earth, attended with heavy showers from above; so that the rivers swelled, and the sea overflowed, till the whole earth was covered with a flood, and all flesh drowned. Deucalion alone was preserved to re-people the world. This mercy was shown to him on account of his piety and justice. His preservation was effected in this manner:—He put all his family, both his sons and their wives, into a vast ark which he had provided, and he went into it himself. At the same time ani-

mals of every species—boars, horses, lions, serpents, wnatever kind lived upon the face of the earth—followed him by pairs; all which he received into the ark, and experienced no evil from them; for there prevailed a wonderful harmony throughout, by the immediate influence of the Deity. Thus were they wafted with him as long as the flood endured."

Such is the account which Lucian gives of the antediluvian world, and of the preservation of the human race, as he received it from the traditions of the inhabitants of Hierapolis, in Syria, where the natives pretended to have very particular memorials of the deluge. It corroborates the facts stated in the sacred history, and bears a very near resemblance to the authentic account which has been transmitted to us by Moses. —These facts, respecting the depravity of the antediluvians, present to us a striking example, and a demonstrative evidence of the dreadful effects to which a general violation of the divine law necessarily leads; and of the extensive confusion and misery which are inevitably produced, when the law of love is set aside, and when malevolence exerts, without control, its diabolical energies. All order in society is subverted, every species of rational happiness is destroyed, and the existence of intelligent beings, in such a state, becomes a curse to themselves, and to all around them. Had not this been the case in the primeval world, we cannot suppose that the Deity would have exerted his Omnipotence in shattering the crust of the terraqueous globe, and burying its inhabitants under the waters of a deluge.

After the deluge had subsided, and the race of Noah had begun to multiply on the earth, it was not long before the depravity of man began to show itself by its malignant effects; though human wickedness has never arrived to such a pitch as in the times before the blood; for this reason, among others, that the life of man has been reduced to a narrow span, which prevents him from carrying his malevolent schemes to such an extent as did the inhabitants of the world before the flood, whose lives were prolonged to the period of nearly a thousand years. The lust of *ambition* soon began to exert its baleful influence over the mind; and an inordinate desire after wealth, distinctions, and aggrandizement, paved the way for the establishment of despotism, and for encroachments on the rights and the enjoyments of mankind. Among the heroes and despots of antiquity, *Nimrod*, the founder of the Babylonish empire, holds a distinguished place. He was the grandson of *Ham*, the son of Noah, and is the first one mentioned in Scripture who appears to have made invasions on the territories of his neighbours. Having distinguished himself, by

driving from his country the beasts of prey, and by engaging in other valorous exploits, he appears to have aspired after regal dignity and power, and to have assumed the reins of absolute government. He was the first that subverted the patriarchal government; and is supposed to have introduced, among his subjects, the *Zabian* idolatry, or the worship of the heavenly host. "The beginning of his kingdom," we are told, "was Babylon, and Erech, and Accad, and Calneh, in the land of Shinar." In the footsteps of this proud and ambitious despot, has followed a train of Alexanders, Cesars, Hannibals, Jenghiz-Kans, Attilas, Alaric, Tamerlanes, Marlboroughs, Fredericks, and Buonapartes, who have driven the plough-share of devastation through the world, erected thrones over the graves of slaughtered nations, decorated their palaces with trophies dyed in blood, and made the earth to resound with the groans and shrieks of dying victims, and the voice of mourning, lamentation, and wo.

To delineate all the scenes of desolation and horror which have been produced by such desperadoes, and the atrocious crimes and immoralities which have followed in their train, would be to transcribe the whole records of ancient and modern history, which contain little else than a register of human folly, avarice, ambition, and cruelty; and of the daring villanies with which they have been accompanied. Even then, we should acquire but a very limited conception of the extent of moral evil, and of the immense variety of shapes which it has assumed; for the one-tenth of the crimes of mankind has never been recorded; and it is to the public transactions of only a small portion of the world that the page of the historian directs our attention. I shall, therefore, content myself with stating a few insulated facts, as specimens of the train of actions which have generally prevailed in the world.

WARLIKE DISPOSITIONS OF MANKIND.

War, as already noticed, has been the delight and the employment of man in every age; and, under this term may be included every thing that is base and execrable in moral conduct, every thing that is subversive of the principle of benevolence, every thing that is destructive of human enjoyment, every thing that rouses the passions into diabolical fury, every thing that adds to the sum of human wretchedness, every thing that is oppressive, cruel, and unjust, and every thing that is dreadful and appalling to mankind.--As an exemplification of the destructive effects of war, I shall, in the first place, state a few facts in relation to the Carthaginians.

Carthage was originally a small colony of Phenicians, who, about 800 years before the Christian era, settled on the northern coast of Africa, on a small peninsula, adjacent to the bay of Tunis. Having increased in wealth and power, by means of their extensive commerce, like most other nations, they attempted to make inroads on the territories of neighbouring tribes, and to plunder them of their treasures. By degrees they extended their power over all the islands in the Mediterranean, Sicily only excepted. For the entire conquest of this island, about 480 years before Christ, they made vast preparations, which lasted for three years. Their army consisted of 300,000 men; ther fleet was composed of upwards of 2000 men of war, and 3000 transports. With such an immense armament, they made no doubt of conquering the whole island in a single campaign. But they found themselves miserably deceived. Hamilcar, the most experienced captain of the age, sailed from Carthage with this formidable army, and invested the city of Hymera. The besieged were much straitened and dismayed by the operations of this powerful armament; but Gelon, the tyrant of Syracuse, flew immediately to their relief, with 50,000 foot and 5000 horse. A dreadful slaughter ensued: an hundred and fifty thousand of the Carthaginians were killed in the battle and pursuit, and all the rest taken prisoners; so that not a single person escaped of this mighty army. Of the 2000 ships of war, and the 3000 transports of which the fleet consisted, *eight* ships only, which then happened to be out at sea, made their escape: these immediately set sail for Carthage, but were all cast away, and every soul perished, except a few who were saved in a small boat, and at last reached Carthage with the dismal tidings of the total loss of the fleet and army.—Here we have presented to our view, in one short struggle, the entire destruction of more than *two hundred thousand* human beings, if we take into account the number which must necessarily have fallen in the Sicilian army. And, if we take into consideration the many thousands of mangled wretches, whose existence, from that moment, would be rendered miserable; the destruction of property in the besieged city; the victims crushed to death amidst the ruins of falling houses; the cries, and shrieks, and lamentations of women and children; the diseases and the misery induced by terror and alarm, and the loss of friends; the terrific and appalling spectacle of 5000 ships all on a blaze, of ten thousands of burning and drowning wretches, supplicating in vain for mercy, and the oaths, execrations, and furious yells which would be mingled with

this work of destruction, we shall find it difficult to form an adequate conception of the miseries and horrors of such a scene. And what was the cause of this dreadful slaughter and devastation? That a proud and opulent city, whose inhabitants were rioting in every species of luxury, might gratify its ambition, by tyrannizing over neighbouring tribes, and by plundering them of that wealth of which it did not stand in need. And this is but *one* instance out of ten hundred thou sand of the miseries of war,—one *faint shade* in the picture of human wo!

One would have thought, that, after such a signal loss and discomfiture, the Carthaginians would have contented themselves with their own territory, and refrained from aggressive war. This, however, was not the case. Where benevolence is banished from the mind, and *revenge* occupies its place in the affections, it will hurry unprincipled men to the most wild and atrocious actions, although they should terminate in destruction to themselves and to all around them. It was not long after this period, when preparations were again made for the invasion of Sicily. Hannibal, the grandson of Hamilcar, landed on the coast of Sicily, and laid siege to Selinus. The besieged made a vigorous defence; but at last the city was taken by storm, and the inhabitants were treated with the utmost cruelty. All were massacred by the savage conquerors, except the women, who fled to the temples;—and these escaped, not through the merciful dispositions of the Carthaginians, but because they were afraid, that, if driven to despair, they would set fire to the temples, and by that means consume the treasure they expected to find in those places. Sixteen thousand were massacred; the women and children, about 5000 in number, were carried away captive; the temples were plundered of all their treasures, and the city razed to the ground. Hymera was next besieged by Hannibal, and razed to its foundations. He forced three thousand prisoners to undergo all kinds of ignominy and punishments, and at last murdered them, on the very spot where his grandfather had been killed by Gelon's cavalry, to appease and satisfy his *manes*, by the blood of these unhappy victims. Such is the *humanity* and the *justice* of those men, whom we are accustomed to distinguish by the names of *Patriots* and *Heroes!*—Elated with these partial victories, the Carthaginians meditated the reduction of the whole of Sicily. They marched against the city of Agrigentum, and battered its walls with dreadful fury. The besieged defended themselves with incredible resolution. In a sally, they burned all the bat-

tering machines raised against their city, and repulsed the enemy with immense slaughter. Again the Carthaginians rallied their forces, beat down the walls of the city, plundered it of an immense booty, and with their usual cruelty, put all its inhabitants to the sword, not excepting even those who had fled to the temples. The Carthaginians were soon after forced to retire from Sicily. Again they renewed their expéditions; again they were repulsed; and again they plunged into the horrors of war; while thousands and ten thousands were slaughtered at every onset; men, women, and children massacred in cold blood, and the pestilence produced by the unburied carcasses of the slain, proved more fatal to myriads, than even the sword of the warrior.

In this manner did these infatuated mortals carry on a series of sanguinary contests for several centuries, with the Sicilians, Greeks, and other nations; till, at length, they dared to encounter the power, and the formidable forces of the Romans, and commenced those dreadful and long-continued conflicts, distinguished in History by the name of *The Punic Wars*. The first Punic war lasted twenty-four years; the second, seventeen years; and the third, four years and some months. In this last contest, the ploughshare of destruction was literally driven through their devoted city, by the Romans. It was delivered up to be plundered by their soldiers; its gold, silver, statues, and other treasures amounting to 4,470,000 pounds weight of silver, were carried off to Rome; its towers, ramparts, walls, and all the works which the Carthaginians had raised in the course of many ages, were levelled to the ground. Fire was set to the edifices of this proud metropolis, which consumed them all, not a single house escaping the fury of the flames. And though the fire began in all quarters at the same time, and burned with incredible violence, it continued for *seventeen* days before all the buildings were consumed.—Thus perished Carthage—a city which contained 700,000 inhabitants, and which had waged so many ferocious wars with neighbouring nations—a terrible example of the destructive effects produced by malevolent passions, and of the retributive justice of the Governor of the world. The destruction of human life in the numerous wars in which it was engaged, is beyond all specific calculation. During the space of sixteen years, Hannibal, the Carthaginian general, plundered no less than four hundred towns, and destroyed 300,000 of his enemies; and we may safely reckon, that nearly an equal number of his own men must have been cut off by the opposing armies; so that several millions of hu-

man victims must have been sacrificed in these bloody and cruel wars.

The following is a summary statement of the number of human beings that were slain in several of the battles recorded in history.—In the year 101 before Christ, in an engagement between Marius, the Roman Consul, and the Ambrones and the Teutones, in Transalpine Gaul, there were slain of these barbarians, besides what fell in the Roman army, 200,000, some historians say, 290,000. And it is related, that the inhabitants of the neighbouring country made fences for vineyards of their bones. In the following year, the Romans, under the command of the same general, slaughtered 140,000 of the Cimbri, and took 60,000 prisoners. In the year 105, B. C. the Romans, in a single engagement with the Cimbri and the Teutones, lost upwards of 80,000 men. In the battle of Cannæ, the Romans were surrounded by the forces of Hannibal, and cut to pieces. After an engagement of only *three hours*, the carnage became so dreadful, that even the Carthaginian general cried out, to spare the conquered. Above 40,000 Romans lay dead on the field, and six thousand of the Carthaginian army. What a dreadful display of the rage and fury of diabolical passions must have been exhibited on this occasion! and what a horrible scene must have been presented on the field of battle, when we consider, that, in the mode of ancient warfare, the slain were literally mangled, and cut to pieces!—In the battle of Issus, between Alexander and Darius, were slain 110,000: in the battle of Arbela, two years afterwards, between the same two despots, 300,000; in the battle between Pyrrhus and the Romans, 25,000; in the battle between Scipio and Asdrubal, 40,000; in the battle between Suetonius and Boadicea, 80,000. In the siege of Jerusalem by Vespasian, according to the account of Josephus, there were destroyed, in the most terrible manner, 1,100,000; and there were slaughtered in Jerusalem, in 170, B. C. by Antiochus, 40,000. At Cyrene, there were slain of Romans and Greeks, by the Jews, 220,000; in Egypt and Cyprus, in the reign of Trajan, 240,000; and in the reign of Adrian, 580,000 Jews. After Julius Cesar had carried his arms into the territories of Usipetes in Germany, he defeated them with such slaughter, that 400,000 are said to have perished in one battle. At the defeat of Attila, King of the Huns, at Chalons, there perished about 300,000. In the year 631, there were slain by the Saracens in Syria, 60,000; in the invasion of Milan by the Goths, no less than 300,000; and in A. D. 734, by the Saracens in Spain, 370,000. In the battle

of Fontenay, were slaughtered 100,000; in the battle of Yermouk, 150,000; and in the battle between Charles Martel and the Mahometans, 350,000. In the battle of Muret, in A. D. 1213, between the Catholics and the Albigenses, were slain 32,000; in the battle of Cressy, in 1346, 50,000; in the battle of Halidon-hill, in 1333, 20,000; in the battle of Agincourt, in 1415, 20,000; in the battle of Towton, in 1461, 37,000; in the battle of Lepanto, in 1571, 25,000; at the siege of Vienna, in 1683, 70,000; and in a battle in Persia, in 1734, 60,000.*

The most numerous army of which we have any account in the annals of history, was that of Xerxes. According to the statement of Rollin, which is founded on the statements of Herodotus, Isocrates, and Plutarch, this army consisted of 1,700,000 foot, 80,000 horse, and 20,000 men for conducting the carriages and camels. On passing the Helespont, an addition was made to it from other nations, of 300,000, which made his land forces amount to 2,100,000. His fleet consisted of 1207 vessels, each carrying 230 men; in all 277,610 men, which was augmented by the European nations, with 1200 vessels, carrying 240,000 men. Besides this fleet the small galleys, transport ships, &c. amounted to 3000, containing about 240,000 men. Including servants, eunuchs, women, sutlers, and others, who usually follow an army, it is reckoned, that the whole number of souls that followed Xerxes into Greece, amounted to 5,283,220; which is more than the whole of the male population of Great Britain and Ireland, above twenty years of age, and nearly triple the whole population of Scotland. After remaining some time in Greece, nearly the whole of this immense army, along with the fleet, was routed and destroyed. Mardonius, one of his ablest commanders, with an army of 300,000, was finally defeated and slain at the battle of Platea, and only three thousand of this vast army, with difficulty, escaped destruction.

The destruction of human life in the wars which accompanied and followed the incursions of the barbarians, who overthrew the Roman empire, is beyond all calculation or conception. It forms an era in history most degrading to the human species. In the war which was waged in Africa, in the days of Justinian, Procopius remarks, "It is no exaggeration to say, that five millions perished by the sword, and fa-

* The above statements are collected from the facts stated in Rollin's Ancient History, Millot's Elements, Mavor's Universal History, the historical Articles in the Encyclopedia Britannica, from a list of battles contained in the "Pictures of War," &c.

mine, and pestilence." The same author states that, during the twenty years' war which Justinian carried on with the Gothic conquerors of Italy, the loss of the Goths amounted to above 15 millions; nor will this appear incredible, when we find, that in one campaign, 50,000 labourers died of hunger. About the beginning of the 13th century arose that cruel and bloody tyrant Jenghiz-Khan. With immense armies, some of them amounting to more than a million in number, he overran and subdued the kingdom of Hya in China, Tangut, Kitay, Turkestan, Karazm, Great Buckaria, Persia, and part of India, committing the most dreadful cruelties and devastations. It is computed, that, during the last 22 years of his reign, no fewer than 14,470,000 persons were butchered by this scourge of the human race. He appeared like an infernal fiend, breathing destruction to the nations of the East, and the principle which he adopted, after conquest, was *utter extermination*.

Nearly about the same period when this monster was ravaging and slaughtering the eastern world, those mad expeditions, distinguished by the name of the *Crusades*, were going forward in the west. Six millions of infatuated wretches, raging with hatred, and thirsting for blood, assumed the image of the cross, and marched in wild disorder to the confines of the Holy land, in order to recover the city of Jerusalem from the hands of the infidels. In these *holy wars*, as they were impiously termed, more than 850,000 Europeans were sacrificed before they obtained possession of Nice, Antioch, and Edessa. At the siege of Acre, 300,000 were slain; and at the taking of Jerusalem, in 1099, about seventy thousand. For 196 years, these wild expeditions continued in vogue, and were urged forward by proclamations issued from the throne, and by fanatical sermons thundered from the pulpit, till several millions of deluded mortals perished from the earth; for by far the greater part of those who engaged in the crusades, were either slain or taken prisoners. About this period, and several centuries before it, the whole earth exhibited little else than one great field of battle, in which nations were dashing against each other, conquerors ravaging kingdoms, tyrants exercising the most horrid cruelties; superstition and revenge immolating their millions of victims; and tumults, insurrections, slaughter, and universal alarm, banishing peace and tranquillity from the world, and subverting the moral order of society. "In Europe, Germany and Italy were distracted by incessant contests between the pope and the emperors; the interior of every European kingdom was torn in pieces by the

contending ambition of the powerful barons; in the Mahomedan empire, the caliphs, sultans, emirs, &c. waged continual war: new sovereignties were daily arising, and daily destroyed and amidst this universal slaughter and devastation, the whole earth seemed in danger of being laid waste, and the human race to suffer a total annihilation."*

Such is the bird's eye view of the destruction of the human species, which war has produced in different periods. The instances I have brought forward present only a few detached circumstances in the annals of warfare, and relate only to a few limited periods in the history of man: and yet in the four instances above stated, we are presented with a scene of horror, which includes the destruction of nearly 50 millions of human beings. What a vast and horrific picture, then, would be presented to the eye, could we take in at one view *all the scenes* of slaughter, which have been realized in every period, in every nation, and among every tribe! If we take into consideration not only the number of those who have fallen in the field of battle, but of those who have perished through the natural consequences of war, by the famine and the pestilence, which war has produced; by disease, fatigue, terror, and melancholy; and by the oppression, injustice, and cruelty of savage conquerors,—it will not, perhaps, be overrating the destruction of human life, if we affirm, that *one-tenth* of the human race has been destroyed by the ravages of war. And if this estimate be admitted, it will follow, that more than *fourteen thousand millions* of human beings have been slaughtered in war, since the beginning of the world—which is about *eighteen times* the number of inhabitants which, at the present, exist on the globe; or, in other words, it is equivalent to the destruction of the inhabitants of eighteen worlds of the same population as ours.† That this conclusion is rather within than beyond the bounds of truth, will appear, from what has been stated above respecting the destruction of the Goths, in the time of Justinian. In the course of 20 years, 15 millions of persons perished in the wars. Now, if the population of the countries of Europe, in which these wars took place, did not exceed 60 millions, the proportion of the slaughtered to the whole population was as *one* to *four*, and, if 20 years be reckoned as only half the period of a generation, the proportion was as *one* to *two;* in other words, at the rate of

* Mavor's Universal History, Robertson's Charles V. &c.

† This calculation proceeds on the ground, that 145 thousand millions of men have existed since the Mosaic creation See Christian Philosopher, 3d edit. Art. *Geography.*

one half of a whole generation in the course of 40 years. What a horrible and tremendous consideration?—to reflect, that 14,000,000,000 of beings, endowed with intellectual faculties, and furnished with bodies curiously organized by divine wisdom—that the inhabitants of eighteen worlds should have been massacred, mangled, and cut to pieces, by those who were partakers of the same common nature, as if they had been created merely for the work of destruction! Language is destitute of words sufficiently strong to express the emotions of the mind, when it seriously contemplates the horrible scene. And how melancholy is it to reflect, that in the present age, which boasts of its improvements in science, in civilization, and in religion, neither reason, nor benevolence, nor humanity, nor Christianity, has yet availed to arrest the progress of destroying armies, and to set a mark of ignominy on "the people who delight in war!"

ATROCITIES CONNECTED WITH WAR.

However numerous may have been the victims that have been sacrificed in war, it is not so much the mere extinction of human life that renders the scene of warfare so horrible, as the cruelties with which it has always been accompanied, and the infernal passions which it has engendered and carried into operation. It extirpates every principle of compassion, humanity, and justice; it blunts the feelings, and hardens the heart; it invents instruments of torture, and perpetrates, without a blush, cruelties revolting to every principle of virtue and benevolence.

When Jerusalem was taken by Antiochus Epiphanes, in the year 168, B. C. he gave orders to one division of his army to cut in pieces all who were found in the temple and synagogues; while another party, going through the streets of the city, massacred all that came in their way. He next ordered the city to be plundered and set on fire; pulled down all their stately buildings, caused the walls to be demolished, and carried away captive ten thousand of those who had escaped the slaughter. He set up the statue of Jupiter Olympus on the altar of burnt-offerings, and all who refused to come and worship this idol were either massacred, or put to some cruel tortures, till they either complied or expired under the hands of the executioners. In the war which the Carthaginians waged with the Mercenaries, Hamilcar, the Carthaginian general, threw all the prisoners that fell into his hands to be devoured by wild beasts. Asdrubal, another Carthaginian

general, when engaged in war against the Romans, in revenge for a defeat he had sustained, brought all the Roman prisoners he had taken during two years, upon the walls, in the sight of the whole Roman army. There he put them to the most exquisite tortures, putting out their eyes, cutting off their noses, ears, and fingers, legs and arms, tearing their skin to pieces with iron rakes or harrows; and then threw them headlong from the top of the battlements.* He was of a temper remarkably inhuman, and it is said that he even took pleasure in seeing some of these unhappy men flayed alive.—In the year 1201, when Jenghiz-Khan had reduced the rebels who had seized upon his paternal possessions, as a specimen of his lenity, he caused seventy of their chiefs to be thrown into as many cauldrons of boiling water. The plan on which this tyrant conducted his expeditions, as already stated, was that of total extermination. For some time he utterly extirpated the inhabitants of those places which he conquered, designing to people them anew with his Moguls; and, in consequence of this resolution, he would employ his army in beheading 100,000 prisoners at once.—Tamerlane, one of his successors, who followed in his footsteps, is said to have been more humane than this cruel despot. Historians inform us that "his sportive cruelty seldom went farther than the pounding of three or four thousand people in large mortars, or building them among bricks and mortar into a wall." If such be the "tender mercies of the wicked," how dreadful beyond description must their cruelties be!

We are accustomed to hear Alexander the Great eulogized as a virtuous and magnanimous hero; and even the celebrated Montesquieu, in his "Spirit of Laws," has written a panegyric on his character. Yet we find him guilty of the most abominable vices, and perpetrating the most atrocious crimes. At the instigation of the strumpet Thais, during a drunken banquet, he set on fire the beautiful city of Persepolis, and consumed it to ashes. Clitus, one of his captains, and brother of Helenice who had nursed Alexander, had saved his life at the battle of the Granicus, at the imminent hazard of his own. Yet this man, to whom he was so highly indebted, he thrust through with a javelin, at an entertainment to which he had invited him; on account of his uttering some strong expressions, which were intended to moderate Alexander's vanity. His treatment of the Branchidæ furnishes an example of the most brutal and frantic cruelty which history records. These

* Rollin's Ancient History, Vol. I.

people received Alexander, while pursuing his conquests, with the highest demonstrations of joy, and surrendered to him, both themselves and their city. The next day, he commanded his phalanx to surround the city, and, a signal being given, they were ordered to plunder it, and to put every one of its inhabitants to the sword, which inhuman order was executed with the same barbarity with which it had been given. All the citizens, at the very time they were going to pay homage to Alexander, were murdered in the streets and in their houses; no manner of regard being had to their cries and tears, nor the least distinction made of age or sex. They even pulled up the very foundations of the walls, in order that not the least traces of that city might remain. And why were these ill-fated citizens punished in so summary and inhuman a manner? Merely because their forefathers, upwards of one hundred and fifty years before, had delivered up to Xerxes the treasure of the temple Didymaon, with which they had been intrusted !*—When he entered the city of Tyre, after a siege of seven months, he gave orders to kill all the inhabitants, except those who had fled to the temples, and set fire to every part of the city. Eight thousand men were barbarously slaughtered; and two thousand more remaining, after the soldiers had been glutted with slaughter, he fixed two thousand crosses along the sea-shore,† and caused them all to be crucified.

War has given rise to the most shocking and unnatural crimes, the idea of which might never otherwise have entered into the human mind. Lathyrus, after an engagement with Alexander, king of the Jews, on the banks of the river Jordan, —the same evening he gained the battle, in going to take up his quarters in the neighbouring villages, he found them full of women and children, and caused them all to be put to the sword, and their bodies to be cut to pieces, and put into cauldrons in order to their being dressed, as if he intended to make his army sup upon them. His design was to have it believed, that his troops ate human flesh, to spread the greater terror throughout the surrounding country.‡

Even under the pretext of religion, and of the *Christian* Religion too, the most shocking barbarities have been committed. Under the pretence of vindicating the cause of Him who, in the midst of cruel sufferings from men, prayed, "Father, forgive them, for they know not what they do," the Crusaders hurried forward towards Jerusalem, wading through

* Rollin's Ancient Hist. † Ibid. ‡ Ibid.

seas of blood. When their banners were hoisted on a principal eminence of Antioch, they commenced their butchery of the sleeping inhabitants. The dignity of age, the helplessness of youth, and the beauty of the weaker sex, were disregarded by these sanctimonious savages. Houses were no sanctuaries; and the sight of a mosque added new virulence to cruelty. The number of Turks massacred, on this night of frantic fury, was at least ten thousand. After every species of habitation, from the marble palace to the meanest hovel, had been converted into a scene of slaughter; when the narrow streets and the spacious squares were all alike disfigured with human gore, and crowded with mangled carcasses, then the assassins turned robbers, and became as mercenary as they had been merciless. When Jerusalem was taken by these furious fanatics, they suffered none to escape the slaughter: "Yet, after they had glutted themselves with blood and carnage, they immediately became devout pilgrims, and in religious transports, ran barefooted to visit the holy sepulchre."* In what light must that religion appear to Eastern Infidels which is supposed to lead to the perpetration of such enormities? And how wofully are the mild precepts and doctrines of Christianity misrepresented, when desperadoes of this description dare assume the Christian name!

Even the finer feelings of the female sex have been blunted, and, in many instances, quite extirpated by the mad schemes of ambition, and the practices connected with war. Towards the beginning of the thirteenth century, a Queen of Hungary took the sign of the cross, and embarked in the mad expeditions of the Crusaders, as did likewise fifty thousand children and a crowd of priests; because, according to the Scripture, "God has made children the instruments of his glory."†— Cleopatra, daughter of Ptolemy Philometer, in order to gratify her restless ambition of reigning alone and uncontrolled in her dominions, killed her son Seleucus, with her own hand, by plunging a dagger into his breast. She had been the wife of three kings of Syria and the mother of four, and had occasioned the death of two of her husbands. She prepared a poisoned draught to destroy Grypus another of her sons; but her intention having been suspected, she was compelled to swallow the deadly potion she had prepared, which took immediate effect, and delivered the world from this female monster. The Carthaginians were in the practice of offering human sacrifices to their god Saturn, when they were defeated

* Millot's Elements of Gen. Hist. † Millot's Elem.

in war, in order to propitiate the wrath of this deity. At first, children were inhumanly burned, either in a fiery furnace, like those in the valley of Hinnom, so frequently mentioned in Scripture, or in a flaming statue of Saturn.—The cries of these unhappy victims were drowned by the uninterrupted noise of drums and trumpets. Mothers made it a merit, and a part of their religion, to view the barbarous spectacle with dry eyes, and without so much as a groan; and if a tear or sigh stole from them, the sacrifice was considered as less acceptable to the deity. This savage disposition was carried to such excess, that even mothers would endeavour, with embraces and kisses to hush the cries of their children, lest they should anger the god.* When Carthage was taken by the Romans, the wife of Asdrubal, the Carthaginian general, who had submitted to the Romans, mounted to the upper part of one of the temples which had been set on fire; and, placing herself, with her two children, in sight of her husband, uttered the most bitter imprecations against him. "Base coward (said she) the mean things thou hast done to save thy life shall not avail thee; thou shalt die this instant, at least in thy two children." Having thus spoken, she stabbed both the infants with a dagger, and while they were yet struggling for life, threw them both from the top of the temple, and then leaped down after them into the flames.†

Such are only a few insulated pictures of the atrocities of war, and of the unnatural and infernal passions which uniformly follow in its train, which may be considered as specimens of many thousands of similar instances, which the records of history furnish of the malignity and depravity of mankind. I have selected my examples chiefly from the history of ancient warfare: but were we to search the annals of *modern* warfare, and confine our attention solely to the battles of Alexandria, of the Pyramids, of Borodina, of Smolensko, of Austerlitz, of Leipsic, of Jena, of Eylan, of Waterloo, and other warlike events which have happened within the last thirty years, we should meet with atrocities and scenes of slaughter, no less horrible than those which I have now related. I shall content myself with stating only two or three instances.

After the taking of Alexandria by Buonaparte, "We were under the necessity," says the relator, "of putting the whole of them to death at the breach. But the slaughter did not cease with the resistance. The Turks and inhabitants fled to

* Rollin's An. Hist. † Ency. Brit. Art. *Carthage.*

their mosques, seeking protection from God and their prophet, and then, *men and women, old and young, and infants at the breast, were slaughtered.* This butchery continued for *four hours;* after which the remaining part of the inhabitants were much astonished at not having their throats cut." Be it remembered that all this bloodshed was premeditated. "We might have spared the men whom we lost," says General Boyer, "by only summoning the town; but it was necessary to begin by confounding our enemy."* After the battle of the Pyramids, it is remarked by an eye-witness, that "the whole way through the desert, was tracked with the bones and bodies of men and animals who had perished in these dreadful wastes.—In order to warm themselves at night, they gathered together the dry bones and bodies of the dead, which the vultures had spared, and *it was by a fire composed of this fuel that Buonaparte lay down to sleep in the desert!*"† A more revolting and infernal scene it is scarcely possible for the imagination to depict.

Miot gives the following description in relation to a scene at Jaffa:—"The soldier abandons himself to all the fury which an assault authorises. He strikes, he slays, nothing can impede him. All the horrors which accompany the capture of a town by storm, are repeated in every street, in every house. You hear the cries of violated females calling in vain for help to those relatives whom they are butchering. No asylum is respected. The blood streams on every side; at every step you meet with human beings groaning and expiring, &c."—Sir Robert Wilson, when describing the campaigns in Poland relates, that "the ground between the wood, and the Russian batteries, about a quarter of a mile, was *a sheet of naked human bodies*, which friends and foes had during the night mutually stripped, not leaving the worst rag upon them, although numbers of these bodies *still retained consciousness* of their situation. It was a sight which the eye loathed, but from which it could not remove."—In Labaume's "Narrative of the Campaign in Russia," we are presented with the most horrible details of palaces, churches, and streets, enveloped in flames,—houses tumbling into ruins,—hundreds of blackened carcasses of the wretched inhabitants, whom the fire had consumed, blended with the fragments,—hospitals containing 20,000 wounded Russians on fire, and consuming the miserable victims,—numbers of half-burned wretches crawling among the smoking ruins,—females violated and massacred,—parents

* Miot's Memoirs. † Ibid.

and children half naked, shivering with cold, flying in consternation with the wrecks of their half consumed furniture,—horses falling in thousands, and writhing in the agonies of death,—the fragments of carriages, muskets, helmets, breastplates, portmanteaus, and garments strewed in every direction, —roads covered for miles with thousands of the dying and the the dead heaped one upon another, and swimming in blood, —and these dreadful scenes rendered still more horrific by the shrieks of young females, of mothers and children, and the piercing cries of the wounded and the dying, invoking death to put an end to their agonies.

But I will not dwell longer on such revolting details. It is probable, that the feelings of some of my readers have been harrowed up by the descriptions already given, and that they have turned away their eyes in disgust from such spectacles of depravity and horror. Every mind susceptible of virtuous emotions, and of the common feelings of humanity, must, in deed, feel pained and even agonized, when it reflects on the depravity of mankind, and on the atrocious crimes they are capable of committing, and have actually perpetrated. A serious retrospect of the moral state of the world in past ages, is calculated to excite emotions, similar to those which overpowered the mourning prophet when he exclaimed, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night, for the slain of the daughters of my people!" But, however painful the sight, we ought not to turn away our eyes, with fastidious affectation, from the spectacles of misery and devastation which the authentic records of history present before us. They form traits in the character of man, which ought to be contemplated,—they are *facts* in the history of mankind, and not the mere pictures of fancy which are exhibited in poetry, in novels, and romances, —facts which forcibly exemplify the operation of the malevolent principle, and from which we ought to deduce important instructions, in reference to the evil of sin, and the malignancy of pride, covetousness, ambition, and revenge. We think nothing, in the common intercourse of life, of indulging a selfish disposition, of feeling proud and indignant at a real or supposed affront, of looking with a covetous eye at the possessions of our neighbours, of viewing the success and prosperity of our rivals with discontentment and jealously, or of feeling a secret satisfaction at the distress or humiliation of our enemies; and we seldom reflect on the malignant effects which such passions and dispositions would produce, were they suffered to rage without control. But, in the scenes and

contentions of warfare which have been realized on the great theatre of the world, we contemplate the nature and effects of such malignant dispositions in their true light; we perceive the ultimate tendency of every malevolent affection, when no physical obstruction impedes its progress; we discern that it is only the same dispositions which we daily indulge, operating on a more extensive scale; and we learn the necessity of mortifying such dispositions, and counteracting their influence, if we expect to enjoy substantial felicity either here or hereafter; and if we wish to see the world restored to order, to happiness and repose.

I shall only observe farther on this part of my subject, that, besides the atrocities already noticed, war has been *the nurse of every vicious disposition*, and of every immoral practice. The Carthaginians, who were almost incessantly engaged in war, were knavish, vicious, cruel, and superstitious; distinguished for craft and cunning, lying and hypocrisy, and for the basest frauds and the most perfidious actions. The Goths and Vandals are uniformly characterized, as not only barbarous and cruel, but avaricious, perfidious, and disregardful of the most solemn promises. It was ever a sufficient reason for them to make an attack, that they thought their enemies could not resist them. Their only reason for making peace, or for keeping it, was because their enemies were too strong; and their only reason for committing the most horrible massacres, rapes, and all manner of crimes, was because they had gained a victory. The Greeks and Romans, it is well known, notwithstanding their superior civilization, were distinguished for the most degrading and immoral practices. They gloried in being proud, haughty, and revengeful; and even their amusements were characterized by a spirit of ferocity, and by the barbarisms of war.—It is almost needless to say that war blunts the finer feelings of humanity, and engenders a spirit of selfishness, and of indifference even towards friends and companions. Of this many shocking instances could be given.

Miot, in his Memoirs of the War in Egypt, relates the case of a soldier who was seized with the plague, and with the delirium which sometimes accompanies the disease. He took up his knapsack, upon which his head was resting, and, placing it upon his shoulders, made an effort to rise, and to follow the army. The venom of the dreadful malady deprived him of strength, and after three steps, he fell again upon the sand, headlong. The fall increased his terror of being left by the regiment, and he rose a second time, but with no better

fortune. In his third effort, he sunk, and, falling near the sea, remained upon that spot which fate had destined for his grave. The sight of this soldier was frightful: the disorder which reigned in his senseless speech—his figure, which represented whatever is mournful—his eyes staring and fixed—his clothes in rags—presented whatever is most hideous in death. The reader may perhaps believe that his comrades would be concerned for him; that they would stop to help him; that they would hasten to support him, and direct his tottering steps. Far from it: the poor wretch was only an object of horror and *derision.* They ran from him, and they burst into *loud laughter* at his motions, which resembled those of a drunken man, "He has got his account," cried one; "He will not march far," said another; and, when the wretch fell for the last time, some of them added, "See, he has taken up his quarters!" This terrible truth, says the narrator, which I cannot help repeating, must be acknowledged---*Indifference and selfishness are the predominant feelings of an army.*

Rocca, in his "Memoirs of the War in Spain," remarks, "The habit of danger made us look upon death as one of the most ordinary circumstances of life; when our comrades had once ceased to live, the indifference which was shown them amounted almost to irony. When the soldiers, as they passed by, recognized one of their companions stretched among the dead, they just said, 'He is in want of nothing, he will not have his horse to abuse again, he has got drunk for the last time,' or something similar, which only worked, in the speaker, a stoical contempt of existence. Such were the funeral orations pronounced in honour of those who fell in our battles."—Simpson, in his "Visit to Flanders," in 1815, remarks, "Nothing is more frightful than the want of feeling which characterizes the French soldiery. Their prisoners who were lying wounded in the hospitals of Antwerp, were often seen *mimicking the contortions of countenance which were produced by the agonies of death, in one of their own comrades in the next bed.* There is no curse to be compared with the power of fiends like these."

Thus, it appears, that wars have prevailed in every period, during the ages that are past, and have almost extirpated the principle of *benevolence* from the world; and, therefore, it is obvious, that, before the prevailing propensity to warfare be counteracted and destroyed, the happiness which flows from the operation of the benevolent affections cannot be enjoyed by mankind at large. To counteract this irrational and most deplorable propensity, by every energetic mean which rea-

son, humanity, and Christianity can suggest, must be the duty of every one who is desirous to promote the present and everlasting happiness of his species.*

SECTION II.

STATE OF MORALS IN MODERN TIMES.

Moral state of Savage Nations.

I shall now take a very brief survey of the state of morals in modern times, and of the prevailing dispositions which are displayed by the existing inhabitants of our globe. Were I to enter into those minute and circumstantial details which the illustration of this subject would require, several volumes would be filled with the detail of facts, and with the sketches of moral scenery which might be brought forward. And such a work, if judiciously executed, might be rendered highly interesting, and might produce a variety of benignant effects both on Christian and on general society But the narrow limits within which the present work must be comprised, compels me to confine my attention to a few prominent features in the characters of mankind, and, to a few insulated facts by which they may be illustrated.—I shall consider, in the first place, some of the

Prominent dispositions which appear among Savage and half-civilized Nations.

It is not to be disputed, that numerous individuals among the uncivilized tribes of mankind, have occasionally displayed the exercise of many of the social virtues,—that they have been brave and magnanimous, faithful to their promises, strong in their attachments, and generous and affectionate to their

* The Author intended, had his limits permitted, to state some additional considerations to show the folly and wickedness of war. In the mean time, he refers his readers to "Letters addressed to Caleb Strong, Esq." which contain a series of energetic and impressive reasonings on the subject.—"Pictures of War," by Irenicus; and a duodecimo volume, lately published, entitled, "An Inquiry into the accordancy of War with the principles of Christianity," &c.

friends and relatives. But their virtues, for the most part, proceed from a principle of selfishness, and are confined to the clan or tribe to which they belong. Towards their enemies, and towards all who have injured them in the slightest degree, they almost uniformly display cruel, perfidious, and revengeful dispositions. The following facts and descriptions, selected from the authentic records of voyagers and travellers, will tend to corroborate these positions.

The most prominent feature which appears in the character of savage nations, is, their disposition for *war*, and to inflict *revenge* for real or supposed injuries. With respect to the North American Indians, it is the uniform description given of them by all travellers, that, if we except hunting, *war is the only employment of the men*, and every other concern is left to the women. Their most common motive for entering into war, is, either to revenge themselves for the death of some lost friends, or to acquire prisoners, who may assist them in their hunting, and whom they adopt into their society. In these wars, they are cruel and savage, to an incredible degree. They enter, unawares, the villages of their foes, and, while the flower of the nation are engaged in hunting, massacre all the children, women, and helpless old men, or make prisoners of as many as they can manage. But when the enemy is apprised of their design, and coming on in arms against them, they throw themselves flat on the ground, among the withered herbs and leaves, which their faces are painted to resemble. They then allow a part to pass unmolested; when, all at once, with a tremendous shout, rising up from their ambush, they pour a storm of musket-balls on their foes. If the force on each side continues nearly equal, the fierce spirits of these savages, inflamed by the loss of friends, can no longer be restrained. They abandon their distant war, they rush upon one another with clubs and hatchets in their hands, magnifying their own courage, and insulting their enemies. A cruel combat ensues; death appears in a thousand hideous forms, which would congeal the blood of civilized nations to behold, but which rouse the fury of these savages. They trample, they insult over the dead bodies, tearing the scalp from the head, wallowing in their blood like wild beasts, and sometimes devouring their flesh. The flame rages on till it meets with no resistance; then the prisoners are secured, whose fate is a thousand times more dreadful than theirs who have died in the field. The conquerors set up a hideous howling, to lament the friends they have lost. They approach to their own village; the women, with frightful shrieks, come out to mourn

their dead brothers, or their husbands. An Orator proclaims aloud a circumstantial account of every particular of the expedition; and as he mentions the names of those who have fallen, the shrieks of the women are redoubled. The last ceremony is, the proclamation of victory: each individual then forgets his private misfortune, and joins in the triumph of his nation; all tears are wiped from their eyes, and, by an unaccountable transition, they pass in a moment from the bitterness of sorrow, to an extravagance of joy.*

As they feel nothing but revenge for the enemies of their nation, their prisoners are treated with cruelty in the extreme. The cruelties inflicted on those prisoners who are doomed to death, are too shocking and horrible to be exhibited in detail, one plucks out the nails of the prisoner by the roots; another takes a finger into his mouth, and tears off the flesh with his teeth; a third thrusts the finger, mangled as it is, into the bowl of a pipe made red hot, which he smokes like tobacco: they then pound his toes and fingers to pieces between two stones; they apply red hot irons to every part of his mangled body; they pull off his flesh, thus mangled and roasted, and devour it with greediness;—and thus they continue for several hours, and sometimes for a whole day, till they penetrate to the vital parts, and completely exhaust the springs of life. Even the women, forgetting the human, as well as the female nature, and transformed into something worse than furies, frequently outdo the men in this scene of horror: while the principal persons of the country sit round the stake to which the prisoner is fixed, smoking, and looking on without the least emotion. What is most remarkable, the prisoner himself endeavours to brave his torments with a stoical apathy. "I do not fear death, (he exclaims in the face of his tormentors,) nor any kind of tortures; those that fear them are cowards, they are less than women. May my enemies be confounded with despair and rage! Oh, that I could devour them, and drink their blood to the last drop!"

Such is a faint picture of the ferocious disposition of the Indians of America, which, with a few slight modifications, will apply to almost the whole of the original natives of that vast continent. Instead of the exercise of benevolent affections, and of forgiving dispositions; instead of humane feelings, and compassion for the sufferings of fellow-mortals, we here behold them transported into *an extravagance of joy*, over the sufferings they had produced, the carnage they had created, the

* See Ency. Brit. Art. *America.*

children whom they had deprived of their parents, and the widows whose husbands they had mangled and slain; because they had glutted their revenge, and obtained a victory. Nothing can appear more directly opposed to the precepts of Christ, and to the benevolence of heaven.

If, from America, we cross the Atlantic, and land on the shores of AFRICA, we shall find the existing inhabitants of that continent displaying dispositions no less cruel and ferocious.—Bosman relates the following instances of cruelties practised by the Adomese Negroes, inhabiting the banks of the Praa or Chamah river.

"Anqua, the king, having in an engagement taken five of his principal Antese enemies prisoners, he wounded them all over; after which, with a more than brutal fury, he satiated, though not tired himself, by sucking their blood at the gaping wounds; but, bearing a more than ordinary grudge against one of them, he caused him to be laid bound at his feet, and his body to be pierced with hot irons, gathering his blood that issued from him in a vessel, one half of which he drank, and and offered up the rest to his god. On another occasion, he put to death one of his wives and a slave, drinking their blood also, as was his usual practice with his enemies."*—Dispositions and practices no less abominable, are regularly exhibited in the kingdom of *Dahomy*, near the Gulph of Guinea. An immolation of human victims, for the purpose of watering the graves of the king's ancestors, and of supplying them with servants of various descriptions in the other world, takes place every year, at a grand festival which is held generally in April and May, about the period, possibly, when the Bible and Missionary Societies of this country are holding their anniversaries. The victims are generally prisoners of war, reserved for the purpose; but, should there be lack of these, the number (between sixty and seventy) is made up from the most convenient of his own subjects. The immolation of victims is not confined to this particular period; for at any time, should it be necessary to send an account to his forefathers of any remarkable event, the king despatches a courier to the shades, by delivering a message to whoever may happen to be near him, and then ordering his head to be chopped off immediately. It is considered an honour where his majesty personally condescends to become the executioner in these cases; an office in which the king prides himself in being expert. The governor was present on one occasion, when a poor fellow, whose fear

* Dupuis' Journal in Ashantee.

of death outweighing the sense of the honour conferred upon him, on being desired to carry some message to his father humbly declared on his knees, that he was unacquainted with the way. On which the tyrant vociferated "I'll show you the way," and, with one blow, made his head fly many yards from his body, highly indignant that there should have been the least expression of reluctance.* On the thatched roofs of the guard-houses which surround the palace of this tyrant, are ranged, on wooden stakes, numbers of human skulls; the top of the wall which encloses an area before it, is stuck full of human jaw-bones, and the path leading to the door is paved with the skulls.

In the kingdom of ASHANTEE, similar practices uniformly prevail. "When the king of this country, (says Dupuis) was about to open the campaign in Gaman, he collected together his priests, to invoke the royal *Fetische*, and perform the necessary orgies to ensure success. These ministers of superstition sacrificed thirty-two male, and eighteen female victims, as an expiatory offering to the gods; but the answers from the priests being deemed by the council as still devoid of inspiration, the king was induced to *make a custom*, at the sepulchres of his ancestors, where many hundreds bled. This, it is affirmed, propitiated the wrath of the adverse god." The same king, when he returned, having discovered a conspiracy, decreed, that seventeen of his wives, along with his own sister, should be strangled and beheaded. "His sister's paramour, and all those of his party, were doomed to the most cruel deaths, at the grave of the king's mother. While these butcheries were transacting, the king prepared to enter the palace; and in the act of crossing the threshold of the outer gate, was met by several of his wives, whose anxiety to embrace their sovereign lord impelled them thus to overstep the boundary of female decorum in Ashantee; for it happened that the king was accompanied by a number of his captains, who, accordingly, were compelled to cover their faces with both their hands, and fly from the spot. This is said to have angered the monarch, although his resentment proceeded no farther than words, and he returned the embraces of his wives. But another cause of anger soon after occurred, and he was inflamed to the highest pitch of indignation, and, in a paroxysm of anger, caused these unhappy beings to be cut in pieces before his face, giving orders, at the same time, to cast the fragments into the forest, to be devoured by birds and beasts of prey.

Nor did the atonement rest here; for six more unhappy females were impeached of inconstancy, and they also expatiated their faults with their lives. Like another Ulysses, his majesty then devoted himself to the purification of his palace, when, to sum up the full horrors of these bloody deeds, two thousand wretches, selected from the Gaman prisoners of war, were slaughtered over the royal death-stool, in honour of the shades of departed kings and heroes."*

Such are a few specimens of the ferocious dispositions of the petty tyrants of Africa. But we are not to imagine, that such dispositions are confined to kings, and to the higher ranks of society. Wherever such malevolent passions are displayed among barbarous chieftains, they pervade, in a greater or less degree, the whole mass of the people, and almost every one, in proportion to the power with which he is invested, perpetrates similar barbarities. The following instance will corroborate this position, and, at the same time, show, for how many cruelties and acts of injustice the abettors of the infamous traffic in slaves, are accountable. It is extracted from Major Gray's "Travels in Africa, in 1824."

The Kaartan force which the Major accompanied, had made 107 prisoners, chiefly women and children, in a predatory excursion into Bondoo, for the purpose of supplying themselves with slaves. The following is an account of the manner in which they were dragged along. "The men were tied in pairs by the necks, their hands secured behind their backs; the women by the necks only; but their hands were not left free, from any sense of feeling for them, but in order to enable them to balance the immense loads of corn or rice which they were obliged to carry on their heads, and their children on their backs."—"I had an opportunity," says Major Gray, "of witnessing, during this short march, the new-made slaves, and the sufferings to which they are subjected in their first state of bondage. They were hurried along (*tied*) at a pace little short of running, to enable them to keep up with the horsemen, who drove them on, as Smithfield drovers do fatigued bullocks. Many of the women were old, and by no means able to endure such treatment. One, in particalar, would not have failed to excite the tenderest feelings of compassion in the breast of any, save a savage African. She was at least sixty years old, in the most miserable state of emaciation and debility, nearly doubled together, and with difficulty dragging her tottering limbs along. To crown the heart-rending picture, she was naked, save from

* Dupuis' Mission to Ashantee, in 1823.

her waist, to about half way to the knees. All this did not prevent her inhuman captor from making her carry a heavy load of water, while, with a rope about her neck, he drove her before his horse; and whenever she showed the least inclination to stop, he beat her in the most unmerciful manner with a stick."

Were we to travel through the whole interior of Africa, and round its northern, eastern, and western coasts, we should find, among almost every tribe, numerous displays of the most inhuman and depraved dispositions. The *Algerines* are characterized as the most cruel and dangerous pirates—base, perfidious, and rapacious, to the last degree. No oaths, nor ties, human or divine, will avail to bind them, when their interest interferes. Whatever respect they may pretend to pay to their prophet Mahomet, gold is the only true idol which they worship. The emperors of Morocco are well known as a set of rapacious and blood-thirsty tyrants, who have lived in a state of habitual warfare with Christian nations, and in the perpetration of deeds of injustice and cruelty. The *Gallas*, on the borders of Abyssinia, are a barbarous and warlike nation. They are hardy, and of a ferocious disposition; they are trained to the love of desperate achievements, taught to believe that conquest entitles them to the possession of whatever they desire, and to look upon death with the utmost contempt; and, therefore, in their wars, they fight with the most desperate resolution, and neither give nor take any quarter. The inhabitants of *Adel*, too, are of a warlike disposition, and most frequently live in enmity and hostility with those around them. The *Feloops* are gloomy and unforgiving in their tempers, thirsting for vengeance even in the hour of dissolution, and leaving their children to avenge their quarrels. The inhabitants of the *Grain Coast*, especially the Mulattoes, are said to be a most abondoned set of people. The men are drunkards, lewd, thievish, and treacherous, and the women are the most abandoned prostitutes, sacrificing themselves at all times, and to all sorts of men, without the least degree of restraint.* The natives of *Ansico*, which borders on Angola, live by plundering all who happen to fall in their way, some of whom they kill, and others they keep as slaves.† "The *Boshemen* are land pirates, who live without laws and without discipline; who lurk in thickets, to watch the passage of travellers, and shoot them with poisoned arrows, in order to seize their cattle."‡ "The negroes of Congo, (says M. de la Brosse in his

* Cooke's Universal Geography, Vol. I. p. 447. † Ibid.
‡ Vailant's Travels.

Travels along the coast of Angola, in 1738,) are extremely treacherous and vindictive. They daily demanded of us some brandy for the use of the king and the chief men of the town. One day this request was denied and we had soon reason to repent it; for all the English and French officers having gone to fish on a small lake near the sea-coast, they erected a tent for the purpose of dressing and eating the fishes they had caught. When amusing themselves after their repast, seven or eight negroes, who were the chiefs of Loango, arrived in sedans, and presented their hands according to the custom of the country. These negroes privately rubbed the hands of the officers with a subtle poison, which acts instantaneously; and, accordingly, five captains and three surgeons died on the spot."

The *Moors* are characterized by Mr. Park as having cruelty and low cunning pictured on their countenances. Their treachery and malevolence are manifested in their plundering excursions against the Negro villages. Without the smallest provocation, and sometimes under the fairest professions of friendship, they will seize upon the Negroes' cattle, and even on the inhabitants themselves. The *Bedouins* are plunderers of the cultivated lands, and robbers on the high roads; they watch every opportunity of revenging their enemies, and their animosities are transmitted as an inheritance from father to children. Even the *Egyptians*, who are more civilized than the tribes to which I have now alluded, are characterized by excessive pride, vindictive tempers, inordinate passions and various species of moral turpitude. There is a trait in the character of the women of this country, pointedly adverted to by Sonini, in his "Travels in Egypt," which is particularly odious and horrible. On discovering any partiality in their husbands for other females, they are transported into an unbounded and jealous fury. Such are their deceit and cruelty on these occasions, that they instil into the blood of their faithless husband, a slow and mortal poison. Their revenge is meditated in silence, and they indulge the diabolical satisfaction of taking off an unhappy being by a lingering death. It is said, with confidence, that their own persons supply the horrid means of perpetrating their malicious designs on their husbands, and that they mix with their aliment a certain portion of an ingredient of a poisonous nature, which infallibly induces a slow langour and consumption, and in time brings the wretched victims to the grave. The symptoms are dreadful. The body desicates, the limbs become excessively weak, the gums rot, the teeth loosen, the hair falls off, and, at

length, after having dragged a miserable and tortured existence, for a whole year or more, the unhappy beings die in the most extreme torment.

If we pass from Africa to the regions of Asia, we shall find similar depraved principles and practices pervading its several tribes, and the various ranks of its population. Here, tyranny, in all its degrading and cruel forms, reigns supreme and uncontrolled over a superstitious, a deluded, and an idolatrous race of mankind,—of which the following recent instances, in relation to a petty despot of Persia, may serve as a specimen. "The governor Zulfecar Khun is pronounced to be a cruel and unprincipled tyrant; unfortunately for the people, he has the ear of the sovereign, and they have no resource against his rapacity. He pays to the crown 7000 tomauns a year, but it is asserted, that he collects from the district 100,000. His oppression was so grievous, that the inhabitants, wearied out, went in a body to the king to complain; but his majesty only referred them back to their tyrant, who, exasperated at their boldness, wreaked upon them a cruel vengeance. It is said, that he maimed and put to death upwards of a thousand of both sexes, cutting off the hands, putting out the eyes, and otherwise mutilating the men, and cutting off the noses, ears, and breasts of the women. The people, desponding and broken-hearted after this, paid, in as far as they were able, the rapacious demands of their oppressor, and the natural consequence, ruin and desolation has ensued."*

Sir John Chardin gives us the following account of the inhabitants of Mingrelia, particularly of the women. "The people are generally handsome, the men strong and well-made, and the women very beautiful; but both sexes are very vicious and debauched. The women, though lively, civil, and affectionate, are very perfidious; for there is no wickedness which they will not perpetrate, in order to procure, to preserve, or to get rid of their gallants. The men likewise possess many bad qualities. All of them are trained to robbery, which they study both as a business, and as an amusement. With great satisfaction they relate the depredations they have committed; and, from this polluted source, they derive their greatest praise and honour. In Mingrelia, falsehood, assassination, and theft, are good actions; and whoredom, bigamy, and incest, are esteemed as virtuous habits. The men marry two or three wives at a time, and keep as many concubines as they choose. They not only make a common practice of selling their chil-

* Frazer's Journey to Khorasan, 1823.

dren, either for gold, or in exchange for wares and provisions, but even murder them, or bury them alive, when they find it difficult to bring them up."

The *Tartars*, who occupy vast regions of the Asiatic continent, are uniformly described by travellers, as a rude, plundering, and uncultivated race of men. "There is something frightful," says Smellie, "in the countenances of the Calmuck Tartars. All of them are wandering vagabonds, and live in tents made of cloth or of skins. They eat the flesh of horses, either raw, or a little softened by putrifying under their saddles. No marks of religion, or of decency in their manners, are to be found among most of these tribes. They are fierce, warlike, hardy, and brutally gross. They are all robbers; and the Tartars of Daghestan, who border on civilized nations, have a great trade in slaves, whom they carry off by force, and sell to the Persians and Turks."*

The *Arabians*, like the Tartars, live mostly without government, without law, and almost without any social intercourse. They still continue in a state of rudeness and of lawless independency. Their chiefs authorize rape, theft, and robbery They have no estimation for virtue, and glory in almost every species of vice. They roam about in the deserts, and attack caravans and travellers of every description, whom they frequently murder, and plunder of their property.—The *Chinese*, though more highly civilized than the tribes now mentioned, and though they merit great applause for their ingenuity, industry, and perseverance, are as despicable in their moral characters, and as destitute of true benevolence, as almost any nation upon earth. Avarice is their leading passion; and in order to gratify it, they practise every species of duplicity and fraud. They cannot be influenced by motives either of honesty or of humanity; and they surpass every nation on the globe in private cheating. Captain Cook observes, that (the danger of being hanged for any crime being excepted) "there is nothing, however infamous, which the Chinese will refuse to do for gain." In this opinion he concurs with every preceding and subsequent writer, and confirms it by a variety of striking proofs, of which an additional number may be seen in the accounts which have been published of our late embassies to that empire.

The *Birmans* are a lively inquisitive race, active, irascible, and impatient. While in peace, they give proofs of a certain degree of gentleness and civilization; in war, they display the

* Smellie's Philosophy of Natural History.

ferocity of savages.—The *Malays*, though inhabiting a country beautiful and delightful in the extreme, where refreshing gales and cooling streams assuage the heat, where the soil teems with delicious fruits, where the trees are clothed with a continual verdure, and the flowers breathe their fragrant odours, are remarkably ferocious in their manners. They go always armed(except the slaves,)and would think themselves disgraced, if they went abroad without their poignards. The inland inhabitants of Malacca, called *Monucaboes*, are a barbarous savage people, delighting in doing continual mischief to their neighbours; on which account, no grain is sown about Malacca, but what is enclosed in gardens, with the thickest hedges, or deep ditches; for when the grain is ripe in the open plains, the Monucaboes never fail to set fire to it. The *Persians*, in their dispositions, says Mr. Franklin, are much inclined to sudden anger, are quick, fiery, and very sensible of affronts, which they resent on the spot. Chardin describes them as "warlike, vain, and ambitious of praise; exceedingly luxurious, prodigal, voluptuous, and addicted to gallantry." It is well known that the wars and fiend-like cruelties in which the despots of this country have been engaged, have transformed many of its provinces into scenes of sterility and desolation.—The *Hindoos* are effeminate, luxurious, and early initiated into the arts of dissimulation. They can caress those whom they hate, and behave with the utmost affability and kindness to such as they intend to deprive of existence, by the most sanguinary means. Though they seldom scold or wrangle, they often stab each other insidiously, and, without any public quarrel, gratify a private revenge. The destruction of infants, the immolation of widows, the drowning of aged parents, which prevail among them, and the cruel and idolatrous rites which distinguish their religious services, are too well known to require description.—The *Turks*, though grave, sedate, and rather hypocondriac, yet when agitated by passion, are furious, raging, ungovernable, fraught with dissimulation, jealous, suspicious, and vindictive beyond conception. They are superstitious, and obstinately tenacious in matters of religion, and are incapable of exercising benevolence or even humanity towards Christians, or towards Jews. Interest is their supreme good, and, when that comes in competition, all ties of religion, consanguinity, or friendship, are with the generality, speedily dissolved. They have deprived of their liberty, and of their wealth, all who have been subjected to their iron sceptre, and have plunged them into the depths of moral and of mental debasement. The page of history is filled with details of

their devastations and cruelties, and the deeds of injustice and of horror which they have perpetrated, even in our own times, are scarcely equalled by the atrocities of the most savage hordes of mankind.

If we take a survey of the numerous tribes which inhabit THE ISLANDS OF THE INDIAN AND THE PACIFIC OCEANS, we shall find similar depraved and malevolent passions, raging without control, and producing all those malignant and desolating effects which have counteracted the benevolence of the Creator, and entailed misery on the human race. The dismal effects of the principle of hatred directed towards human beings, the disposition to engage in continual warfare, and the savage ferocity of the human mind, when unrestrained by moral and prudential considerations, are nowhere so strikingly displayed, as in the isles which are scattered throughout the wide expanse of the Pacific Ocean. Of the truth of these positions we have abundance of melancholy examples, in the reports of missionaries, and in the journals which have been published by late navigators, from which I shall select only two or three examples.

The first instance I shall produce, has a relation chiefly to the inhabitants of *New Zealand.* With respect to these islanders Captain Cook remarks, "Their public contentions are frequent, or rather perpetual; for, it appears from their number of weapons, and dexterity in using them, that war is their principal profession."—"The war-dance consists of a great variety of violent motions, and hideous contortions of the limbs, during which the countenance also performs a part: the tongue is frequently thrust out to an incredible length, and the eye-lid so forcibly drawn up, that the white appears both above and below, as well as on each side of the iris, so as to form a circle around it; nor is any thing neglected so as to render the human shape frightful and deformed. To such as have not been accustomed to such a practice, they appear more like demons than men, and would almost chill the boldest with fear; at the same time they brandish their spears, shake their darts, and cleave the air with their patoo-patoos. To this succeeds a circumstance almost foretold in their fierce demeanour, horrid and disgraceful to human nature, which is, cutting to pieces, even before being perfectly dead, the bodies of their enemies; and, after dressing them on a fire, devouring the flesh, not only without reluctance, but with peculiar satisfaction." There is perhaps nothing that can convey a more striking idea of the actions of pure malevolence, and of the horrible rage and fury of infernal fiends, than the picture here presented of these savage islanders.

These people live under perpetual apprehensions of being destroyed by each other; there being few of their tribes that have not, as they think, sustained wrongs from some other tribe, which they are continually on the watch to avenge; and the desire of a good meal is no small incitement. Many years will sometimes elapse before a favourable opportunity happens, yet the son never loses sight of an injury that has been done to his father.—"Their method of executing their horrible designs is by stealing upon the adverse party in the night, and if they find them unguarded (which is very seldom the case) they kill every one indiscriminately, not even sparing the women and children. When the massacre is completed, they either feast and gorge themselves on the spot, or carry off as many of the dead bodies as they can, and devour them at home, with acts of brutality too shocking to be described. If they are discovered before they execute their bloody purpose, they generally steal off again; and sometimes are pursued and attacked by the other party in their turn. To give quarter, or to take prisoners, makes no part of their military law; so that the vanquished can save their lives only by flight. This perpetual state of war, and destructive method of conducting it, operates so strongly in producing habits of circumspection, that one hardly ever finds a New Zealander off his guard, either by night or by day."*—While the mind is kept in a such a state of incessant anxiety and alarm, it must be impossible for human beings to taste the sweets of rational, or even of sensitive enjoyment. A melancholy gloom must hang over these wretched beings, and the dark suspicions, and the revengeful passions which agitate their minds, can only fit them for those regions of darkness where the radiations of benevolence are completely extinguished.

The implacable *hatred* which these savages entertain towards each other, is illustrated, in the following short narrative from Captain Cook.—"Among our occasional visitors was a chief named Kahoora, who, as I was informed, headed the party that cut off Captain Furneaux's people, and himself killed Mr. Rowe, the officer who commanded. To judge of the character of Kahoora, by what I had heard from many of his countrymen, he seemed to be more feared than beloved among them. Not satisfied with telling me that he was a very bad man, some of them even importuned me *to kill him:* and, I believe, they were not a little surprised that I did not listen to them; for, according to their ideas of equity, this ought to have been done. But if I had followed the advice of all our pretended

* Cook's Voyages.

friends, I might have extirpated the whole race; *for the people of each hamlet or village, by turns, applied to me, to destroy the other.* One would have almost thought it impossible, that so striking a proof of the divided state in which this people live, could have been assigned."

Similar dispositions are displayed throughout almost all the other islands of the Southern Ocean. The following description is given by M. de la Perouse, of the inhabitants of *Maouna Oyolava*, and the other islands in the *Navigator's Archipelago.* "Their native ferocity of countenance always expresses either surprise or anger. The least dispute between them is followed by blows of sticks, clubs, or paddles, and often, without doubt, costs the combatants their lives." With regard to the women, he remarks: "The gross effrontery of their conduct, the indecency of their motions, and the disgusting offers which they made of their favours, rendered them fit mothers and wives for the ferocious beings that surrounded us." The treachery and ferocity of these savages were strikingly displayed in massacring M. de Langle, the astronomer, and eleven of the crew that belonged to Perouse's vessel, and such was their fierce barbarity, that, after having killed them, they still continued to wreck their fury upon the inanimate bodies with their clubs. The natives of *New Caledonia* are a race of a similar description. Though Captain Cook describes them as apparently a good natured sort of people, yet subsequent navigators have found them to be almost the very reverse of what he described; as ferocious in the extreme, addicted to cannibalism, and to every barbarity shocking to human nature. The French navigator, Admiral D'Entrecasteaux, in his intercourse with these people, received undoubted proofs of their savage disposition, and of their being accustomed to feed on human flesh. Speaking of one of the natives, who had visited his ship, and had described the various practices connected with cannibalism, he says,—"It is difficult to depict the ferocious avidity with which he expressed to us, that the flesh of their unfortunate victims was devoured by them after they had broiled it on the coals. This cannibal also let us know, that the flesh of the arms and legs was cut into slices, and that they considered the most muscular parts a very agreeable dish. It was then easy for us to explain, why they frequently felt our arms and legs, manifesting a violent longing; they then uttered a faint whistling, which they produced by closing their teeth, and applying to them the tip of the tongue; afterwards opening their mouth, they smacked their lips several times in succession."

The characters of the islanders now described, may be con-

sidered as common to the inhabitants of the New Hebrides, the Friendly Islands, the Marquesas, the Sandwich, New Guinea, New Britain, the Ladrones, and almost all the islands which are dispersed over the vast expanse of the Pacific Ocean. Captain Cook, when describing the natives of New Zealand, remarks, that, "the inhabitants of the other parts of the South Seas have not even the idea of indecency with respect to any object, or to any action." The inhabitants even of the Society and of the Sandwich Isles, prior to the state of moral and religious improvement to which they have lately advanced, though their dispositions were somewhat milder than those of the other islands—were almost equally low in point of moral debasement. Captain Cook, speaking of the natives of Otaheite, declares, "They are all arrant thieves, and can pick pockets with the dexterity of the most expert London blackguard."* When describing the societies distinguished by the name of *Arreoy*, he declares , as a characteristic of the female part of the community, "If any of the women happen to be with child, which in this manner of life, happens less frequently than in ordinary cases, the poor infant is smothered the moment it is born, that it may be no incumbrance to the father, nor interrupt the mother in the pleasures of her diabolical prostitution."† Another circumstance, stated by the same navigator, exhibits their former moral character in a still more shocking point of view. On the approach of war with any of the neighbouring islands, or on other interesting occasions, human sacrifices were a universal practice. "When I described," says this illustrious voyager, "the Natibe at Tongabatoo, I mentioned, that, on the approaching sequel of that festival, we had been told that ten men were to be sacrificed. This may give us an idea of the extent of this religious massacre on that island. And though we should suppose, that never more than one person is sacrificed on any single occasion at Otaheite, it is more than probable, that these occasions happen so frequently, as to make a shocking waste of the human race; for I counted no less than forty-nine skulls of former victims, lying before the Morai, where we saw one more added to the number. And, as none of these skulls had, as yet, suffered any considerable change from the weather, it may hence be inferred, that no great length of time had elapsed, since this considerable number of unhappy wretches had been offered on this altar of blood."‡ He also informs us, that human sacrifices were more frequent in the Sandwich than in any of the

* Hawkesworth's Narrative of Cook's Voyages, Vol. II
† Ibid. ‡ Ibid.

other islands. "These horrid rites," says he, "are not only had recourse to upon the commencement of war, and preceding great battles, and other signal enterprises; but the death of any considerable chief calls for a sacrifice of one or more *Towtows*, (that is, vulgar or low persons, according to his rank; and we were told that *ten* men were destined to suffer on the death of *Terreeoboo*, one of their great chiefs.*

Such are a few specimens of the moral dispositions---the hatred, the horrid warfare, and the abominable practices, which are displayed over the greater portion of the Eastern and Western Continents, and among the thousands of islands which diversify the surface of the Ocean---dispositions and practices, which, if permitted to extend their influence universally, and without control, would soon extirpate the intelligent creation, and banish happiness from the Empire of God.

WARLIKE ATTITUDE OF NATIONS.

Were Benevolence a characteristic of the inhabitants of our globe, every traveller would be secure from danger from his fellow-men; he might land on every shore without the least suspicion or alarm, and confidently expect that his distresses would be relieved, and his wants supplied, by every tribe of the human race among whom he might occasionally sojourn. No hostile weapons would be lifted up to repel a stranger, when gratifying his curiosity in visiting distant lands, and contemplating foreign scenes; and no instruments of destruction would require to be forged, to preserve a nation from the inroads of destroyers. But when we survey the actual state of mankind, we find almost every nation under heaven, if not actually engaged in war, at least in a warlike attitude, and one of their chief employments consists in devising schemes, either of conquest or revenge, and in furbishing the instruments of death. The following instances may suffice, as illustrations of this position.

The armies of ASHANTEE, says Dupuis, amount to upwards of eighty thousand men, armed with tomahawks, lances, knives, javelins, bows, and arrows; and forty thousand, who can occasionally be put in possession of muskets and blunderbusses.---The opposing armies of MOSLEM and DINHERU, amounted at times to 140,000 men.---The King of DAHOMY, and his auxiliaries, can raise about 50,000 men, armed with bows and arrows, sabres, and iron maces.—The king of

* Hawkesworth's Narrative of Cook's Voyages. Vol. II.

BENIN can arm 200,000, upon an emergency, and furnish 10,000 of them with muskets. In those countries of Africa, where fire-arms and gunpowder are unknown, they wield the following kinds of arms with great dexterity and execution These are, very strong supple lances, which are barbed and poisoned, targets, bows and arrows, tomahawks, and iron maces; the former of which they are in the practice of poisoning with a venom more deadly than that which is used by any other nation, as its operation is said to be sometimes instantaneous, and its wound, though ever so slight, usually produces death within the lapse of a few minutes.*

Such is the warlike disposition displayed by a few comparatively insignificant tribes in Africa, and similar dispositions are manifested, and similar attitudes assumed, by almost all the tribes which inhabit that vast continent. Their time, and their physical and mental exertions, seem to be spent much in war, and in the preparation of warlike instruments, as if these were the great ends for which the Creator had brought them into existence. If the ingenuity and the energies displayed in such preparations and pursuits, were employed in operations calculated to promote the benefit of mankind, what an immense proportion of happiness would be distributed among numerous tribes which are just now sunk into depravity, and into the depths of wretchedness and wo!

Pallas, in his description of the nations inhabiting the *Caucasus*, when speaking of the CIRCASSIANS, says, "Persons of wealth and rank never leave the house without a sabre, nor do they venture beyond the limits of the village without being completely arrayed, and having their breast pockets supplied with ball cartridges." In regard to the lower class, "when they do not carry a sabre, with other arms, they provide themselves with a strong staff, two arshines long, on the top of which is fixed a large iron head, and the lower end is furnished with a sharp iron pike, about eighteen inches long, which they are accustomed to throw expertly, like a dart. The Princes and Knights pursue no other business or recreation than war, pillage, and the amusements of the chase; they live a lordly life, wander about, meet at drinking parties, and undertake military excursions." Among these people, "the desire of revenge, for injuries received, is hereditary in the successors, and in the whole tribe. It remains, as it were, rooted with so much rancour, that the hostile princes or nobles of two different tribes, when they meet

* Dupuis' "Mission to Ashantee, in 1823."

each other on the road, or accidentally in another place, are compelled to fight for their lives; unless they have given previous notice to each other, and bound themselves to pursue a different route. Unless pardon be purchased, or obtained by intermarriage between the two families, the principle of revenge is propagated to all succeeding generations."*

It is well known, that in almost all the islands in the Indian and the Southern Oceans, when navigators attempt to land, in order to procure water and provisions, they are almost uniformly opposed by crowds of ferocious savages, armed with long spears, clubs, lances, bows and arrows; and, with horrid yells, brandishing them in the most hostile attitudes. In some instances, these warlike attitudes might be accounted for, from a fear of the depredations and murders which might be committed by strangers, with whose dispositions and characters they are unacquainted. But the implacable hatred which they manifest towards even the neighbouring tribes, with which they are acquainted, and of which I have already stated several instances, shows, that war, revenge, and the preparation of the instruments of death, are both their employment, and their delight. Yea, not only savage and half-civilized tribes, but almost every civilized nation on the face of the earth, is found in a hostile attitude with respect to surrounding nations—either actually engaged in a deadly warfare with a foreign power, or preparing for an attack, or keeping up fleets and standing armies, and forging cannons, and balls, and swords, in the prospect of a rupture with neighbouring states. And in such deadly preparations and employments, a great proportion of those treasures is expended, which, if directed by the hand of Benevolence, would be the means of transforming the wilderness into a fruitful field, of distributing intelligence and moral principle among all ranks, and of making the hearts of the poor, the widow, and the orphan, "to leap for joy." What a pitiful picture is here presented of Man, who was originally formed after the image of his Maker, for the purpose of displaying benevolent affections towards his fellows,—now divided into hostile tribes, and brandishing, with infernal fury, at all around, the instruments of destruction! How art thou fallen, O Man, from thy original station of dignity and honour! "How is the gold become dim, and the most fine gold changed! The crown is fallen from our heads; wo unto us, for we have sinned!"

* Pallas "Travels through the Southern Provinces of the Russian Empire," Vol. II. pp. 401, 405.

INHUMANITY OF UNCIVILIZED TRIBES TO UNFORTUNATE TRAVELLERS.

In passing through the scene of his earthly pilgrimage, Man is exposed to a variety of distresses and dangers. Sometimes he is exposed to "the pestilence that walketh in darkness," and to the fever "that wasteth at noon-day." Sometimes he is exposed to the desolations of the earthquake and the volcano; the blasts of the tempest, the hurricane, and the tornado, and the billows of the stormy ocean; and, at other times, he is exposed to the attacks of the lion, the tiger, and the hyena, in the dark recesses of the forest. It would be well, however, with man, were these the only evils and enemies which he had to encounter. But the greatest enemy which man has to encounter, is *Man* himself—those who are partakers of the same nature, and destined to the same immortal existence; and from these kindred beings, he is exposed to evils and distresses, incomparably greater and more numerous, than all the evils which he suffers from the ravenous beasts of the forest, or from the fury of the raging elements. It is a most melancholy reflection, that, throughout the greater part of the habitable world, no traveller can prosecute his journey, without being in hazard either of being dragged into captivity, or insulted and maltreated, or plundered of his treasures, or deprived of his life, by those who ought to be his friends and protectors. After he has eluded the pursuit of the lion or the wolf, or after he has escaped, with difficulty, from the jaws of the devouring deep, he is frequently exposed to the fury of demons in human shape, who insult over his misfortunes, instead of relieving the wants of his body, and soothing the anguish of his mind. The following relations, among a numerous series which might be presented to the view of the reader, will tend to illustrate these remarks.

My first example shall be taken from the "Narrative of the Loss of the Grosvenor Indiaman." This vessel sailed from Trincomalee, June 13th, 1782, on her homeward-bound voyage, and was wrecked on the coast of Caffraria, on the 4th of August following. It is needless to dwell on the circumstances which attended the shipwreck, and on the consternation, distraction, and despair, which seized upon the passengers and the crew, when they became alive to all the terrors of the scene. Shipwreck, even in its mildest form, is a calamity which never fails to fill the mind with horror; but what is instant death, considered as a temporary evil, compared with

the situation of those who had hunger, and thirst, and nakedness, to contend with; who only escaped the fury of the waves, to enter into conflicts with the savages of the forest, or the still greater savages of the human race; who were cut off from all civilized society, and felt the prolongation of life to be only the lengthened pains of death?

After losing about twenty men, in their first attempts to land, the remaining part of the crew and the passengers, in number about a hundred, after encountering many difficulties and dangers, reached the shore. Next morning a thousand uneasy sensations were produced, from the natives having come down to the shore, and, without ceremony, carried off whatever suited their fancy. They were at this time about 447 leagues from the Cape of Good Hope, and 226 beyond the limits of any Christian habitation. Their only resource appeared to be, to direct their course by land to the Cape, or to the nearest Dutch settlement. As they moved forward, they were followed by some of the natives, who, instead of showing compassion to this wretched groupe, plundered them from time to time, of what they liked, and sometimes pelted them with stones. In this way they pursued their journey for four or five days; during which the natives constantly surrounded them in the day, taking from them whatever they pleased, but invariably retired in the night. As they proceeded, they saw many villages, which they carefully avoided, that they might be less exposed to the insults of the natives. At last, they came to a deep gully, where three of the Caffres met them, armed with lances, which they held several times to the captain's throat. Next day, on coming to a large village, they found these three men, with three or four hundred of their countrymen, all armed with lances and targets, who stopped the English, and began to pilfer and insult them, and at last fell upon them and beat them. With these inhuman wretches they had to engage in a kind of running fight for upwards of two hours; after which, they cut the buttons from their coats, and presented them to the natives, on which, they went away and returned no more. The following night they were terrified with the noise of the wild beasts, and kept constant watch for fear both of them and the natives How dreadful a situation, especially for those delicate ladies and children, who had so lately been accustomed to all the delicacies of the East! Next day, as they were advancing, a party of natives came down upon them, and plundered them, among other things, of their tinder-box, flint and steel, which proved an irreparable loss. Every man was now obliged to travel, by

turns, with a fire-brand in his hand; and before the natives retired, they showed more insolence than ever, robbing the gentlemen of their watches, and the ladies of their jewels, which they had secreted in their hair. Opposition was vain; the attempt only brought fresh insults or blows.

This group of wretched wanderers now separated into different parties; and took different directions; their provisions were nearly exhausted; and the delay occasioned by travelling with the women and children was very great. Their difficulties increased, as they proceeded on their journey; they had numerous rivers, sometimes nearly two miles in breadth, to swim across in the course of their route, while the women and children were conveyed across on floating stages, at the imminent hazard of their lives, and of being carried down by the impetuous current into the sea. Whole days were spent in tracing the rivers towards their source, in order to obtain a ford. They traversed vast plains of sand, and bleak and barren deserts, where nothing could be found to alleviate their hunger, nor the least drop of water to quench their raging thirst. They passed through deep forests, where human feet had never trod, where nothing was heard but the dreadful howlings of wild beasts, which filled them with alarm and despair. Wild sorrel, berries which the birds had picked at, and a few shell-fish which they occasionally picked up on the shore, were the only food which they had to subsist on for several days; and on some occasions the dead body of a seal, or the putrid carcass of a whale, was hailed as a delicious treat to their craving appetites. One person fell after another into the arms of death, through hunger, fatigue, and despair, and were sometimes obliged to be left in the agonies of dissolution, as a prey to ravenous beasts, or to the fowls of heaven. The following circumstance shows the dreadful situation to which they were reduced for want of food. "It appeared that the captain's steward had been buried in the sand of the last desert they had passed, and that the survivors were reduced to such extremity, that, after he had been interred, they sent back two of their companions to cut off part of his flesh; but while they proceeded in this horrid business, they had the good fortune to discover a young seal, newly driven on shore, which proved a most seasonable relief."

Imagination cannot form a scene of deeper distress than what the tender sex, and the little children must, in such a case, have experienced. It harrows up the very soul to think what pangs those delicate females who had so lately been inured to all the pleasures and luxuries of India, must have en

dured, when they were fain to appease their craving appetites on the putrid carcass of a whale, and were obliged to repose on the bare ground, amidst the howlings of the tempest, and the more dismal yells of the beasts of prey. But, amidst this heart-rending scene, their fellow-men, who ought to have been their soothers and protectors, and who had it in their power to have alleviated their distresses, were the greatest enemies they had to encounter; and their appearance filled their minds with greater alarm than if they had beheld a roaring lion, or a raging bear. The following are some specimens of the perfidy and inhumanity of the natives. In passing through a village, one of the company observing, "that a traffic would not be unacceptable, offered them the inside of his watch for a calf; but though they assented to the terms, no sooner had they obtained the price, than they withheld the calf, and drove the English from their village." In the same manner were they used on many other occasions. One time, when resting at a village, where the natives offered no particular resistance, "they produced two bowls of milk, which they seemed willing to barter, but as our wretched countymen had nothing to give in exchange, they denied them this humble boon without an equivalent, and ate it up themselves." At the same place, they implored in the most impressive terms, to partake with the natives of the spoils of a deer, which they had just killed, but they turned a deaf ear to their solicitations, and insisted moreover, on their quitting the kraal. On another occasion, "on coming to a large village, the inhabitants set upon them with such fury, that several were severely wounded, and one of them died soon after."

In this manner, did the wretched remains of these hapless wanderers traverse the wilds of Africa, during the space of one hundred and seventeen days, till they accidentally met with some Dutch settlers, when within 400 miles of the Cape. Here they were treated with the kindest attention, and their wants relieved. But, by this time, only 15 or 20 emaciated beings survived, out of more than 120 persons who were on board the Grosvenor. What became of the captain and his party is still unknown. Some are supposed to have perished from hunger, some through grief and fatigue, and others to have been killed by the inhospitable natives.—Now, all the accumulated miseries endured by these unfortunate travellers, and the premature death of nearly a hundred persons, are to be attributed to that spirit of selfishness, inhumanity, and hostility, which, in all ages, has prevented enjoyment, and entailed misery on the human race. Had a principle of love to

mankind pervaded the hearts of the wretched Caffres, or had even the common feelings of humanity been exercised towards their fellow-creatures in distress, the whole of the unfortunate individuals that perished in Africa's inhospitable clime, might have been conducted in safety to their friends and their native land.

My next example is taken from M. De Brisson's "Narrative of his shipwreck, and captivity among the Moors."

M. Brisson was shipwrecked on the coast of Barbary, on the 10th July, 1785, and, after much difficulty and danger, he, along with the crew, escaped safe to land. No sooner had they reached the shore, than they were surrounded by a crowd of savages, and seized by the collars. "The Arabs," says M. Brisson, "armed with cutlasses and large clubs, fell upon my companions with incredible ferocity; and I had the mortification of soon seeing some of them wounded, whilst others, stripped and naked, lay stretched out and expiring on the sand. The news of our shipwreck being spread abroad through the country, we saw the savages running with the greatest eagerness from all quarters. The *women*, enraged that they could not pillage the ship, threw themselves upon us, and tore from us the few articles of dress which we had left. While they went to the shore to obtain more plunder, a company of Ouadelims discovered and pillaged our retreat, and beat us in the most unmerciful manner, till I was almost at the last gasp. My mind was so much affected that I could not refrain from tears: and some of the women having observed it, instead of being moved with compassion, *threw sand in my eyes*, 'to dry up my tears,' as they expressed it." M. Brisson was forced, by these rude barbarians, into the interior of the country, as a captive. "After passing," says he, "mountains of a prodigious height, which were covered with small sharp flints, I found that the soles of my feet were entirely covered with blood. I was permitted to get up behind my master on his camel; but as I was naked, I could not secure myself from the friction of the animal's hair, so that in a very little time my skin was entirely rubbed off. My blood trickled down over the animal's sides, and this sight, instead of moving the pity of these barbarians, *afforded them a subject of diversion.* They sported with my sufferings; and that their enjoyments might be still higher, they spurred on their camels." After travelling for sixteen days, during which they were exposed to the greatest fatigue, and the most dreadful miseries, they at length reached the place of their destination, in a most wretched and exhausted condition. And

what was the manner of their reception? The women having satisfied their curiosity in inquiries about the strangers, immediately began to load them with abuse. "They even spat in our faces," says M. B. "and pelted us with stones. The children, too, copying their example, pinched us, pulled our hair, and scratched us with their nails, whilst their cruel mothers ordered them to attack sometimes one and sometimes another, and took pleasure in causing them to torment us."

They were compelled to work at the most fatiguing and menial employments, and beaten with severity when they did not exert themselves far beyond their strength, while they were denied a single morsel of wholesome food. "As we were Christians," says the Narrator, "the dogs fared better than we, and it was in the basons destined for their use that we received our allowance: our food was raw snails, and herbs and plants trodden under foot by the multitude." In this manner did these unfortunate travellers drag out the period of their captivity; some died of the blows and harsh treatment they received, and others died of hunger and despair. M. Brisson one day found the Captain of the vessel, in a neighbouring hamlet, stretched out lifeless upon the sand, and scarcely distinguishable but by the colour of his body. In his mouth he held one of his hands, which his great weakness had no doubt prevented him from devouring. He was so changed by hunger, that his body exhibited the most disgusting appearance; all his features being absolutely effaced. A few days after, the second captain, having fallen down through weakness below an old gum tree, became a prey to the attacks of a monstrous serpent. Some famished crows, by their cries, frightened away the venomous animal, and, alighting on the body of the dying man, were tearing him to pieces, while four savage monsters, in human shape, still more cruel than the furious reptile, beheld this scene without offering him the least assistance. "I attempted to run towards him," says M. Brisson, "and to save his life, if possible, but the barbarians stopped me, and after insulting me, said, 'This Christian will soon become a prey to the flames.'" The bad state of health of this unfortunate man, would not permit him to labour, and his master and mistress would not allow him the milk necessary for his subsistence.—Such were the scenes of inhumanity and cruelty, which M. Brisson witnessed, during the whole period he remained in the territories of these barbarous tribes. They present to our view so many pictures of abominable *selfishness* and even of pure *malevolence*. And it is a most melancholy reflection, that numerous tribes of a

similar description are spread over a very large portion of the habitable world. It makes one feel degraded when he reflects that he is related, by the ties of a common nature, to beings possessing a character so malignant and depraved.

I shall select only another example, illustrative of this topic, extracted from the travels of Mr. Park. This enterprising traveller prosecuted a journey of many hundred miles in the interior of Africa, for the most part on foot, and alone. Sometimes, his way lay over a burning sandy wilderness, where he found little to alleviate either his hunger or his thirst; and sometimes he travelled among woods and thickets, and across rivers and marshes, exposed to the wild beasts, and without any path to guide him. Though the Negroes of that country frequently relieved his wants and distresses, yet the Moors used him with great cruelty and inhumanity, so that he hardly escaped with life. The chiefs through whose territories he passed, generally exacted a tribute from him, so long as he had any thing to give, and, under that plea, they often robbed him of all the articles which he had it not in his power to conceal. When he passed through the town of Deena, the Moors insulted him in every form which malignity could invent. A crowd of them surrounded the hut in which he lodged, and, besides hissing and shouting, uttered much abusive language. Their aim seemed to be to provoke Park to make retaliation, that they might have some pretence to proceed to greater outrages, and to rob him of his property. Suspecting their intentions he bore all with the greatest patience, and, though they even spit in his face, he showed no marks of resentment. Disappointed in their aim, they had recourse to an argument common among Mahometans, to convince themselves that they had a right to whatever the stranger might have in his possession. He was a *Christian*. They opened his bundles, and took whatever they thought might be of use, and whatever suited their fancy.

Having been kept for some time in captivity by a Moorish tribe, they not only robbed him of the few articles which were still in his possession, but insulted and oppressed him with the most wanton cruelty. The day was passed in hunger and thirst; to hunger and thirst were added the malignant insults of the Moors, of whom many visited him, whose only business seemed to be to torment him. He always saw the approach of the evening with pleasure; it terminated another day of his miserable existence, and removed from him his troublesome visitants. A scanty allowance of kouskous,* and of salt and

* A species of food somewhat resembling *Scotch porridge*.

water, was brought him generally about midnight. This scanty allowance was all that he and his two attendants were to expect during the whole of the ensuing day. "I was a stranger," says he, "I was unprotected, and I was a Christian; each of these circumstances is sufficient to drive every spark of humanity from the heart of a Moor. Anxious, however, to conciliate favour, and, if possible, to afford the Moors no pretence for ill-treating me, I readily complied with every command, and patiently bore every insult. But never did any period of my life pass away so heavily. From sun-rise to sun-set, was I obliged to bear, with an unruffled countenance, the insults of the rudest savages upon earth." Having, at length, made his escape from these barbarians, he declares, "It is impossible to describe the joy that arose in my mind, when I looked around, and concluded that I was out of danger I felt like one recovered from sickness. I breathed freer; I found unusual lightness in my limbs; even the desert looked pleasant; and I dreaded nothing so much as falling in with some wandering parties of the Moors, who might convey me back to the land of thieves and murderers from which I had just escaped."—Alas! what a load of sorrow and of misery have the selfishness and inhumanity of man accumulated upon the heads of forlorn and unfortunate sufferers! While our disconsolate traveller, after his escape, was wandering in an unknown desert, fainting with hunger, and parched with thirst, surrounded with pitchy darkness, which was only relieved by the flashes of the lightnings; where no sounds were heard but the howlings of wild beasts, and the rolling thunders:—"About two in the morning," says he, "my horse started at something, and, looking round, I was not a little surprised to see a light, at a short distance among the trees, and supposing it to be a town, I groped along the sand, in hopes of finding corn stalks, cotton, or other appearances of cultivation, but found none. As I approached, I perceived a number of lights in other places, and, leading my horse cautiously towards the light, I heard, by the lowing of the cattle, and the clamorous tongues of the herdsmen, that it was a watering place, and most likely belonged to the Moors. Delightful as the sound of the human voice was to me, I resolved once more to strike into the woods, and rather run the risk of perishing with hunger, than trust myself again into their hands."—It is a most affecting consideration, and shows to what a degree of malignity human beings have arrived, when a hungry, houseless, and benighted traveller prefers to flee for protection to the haunts of the beasts of prey, rather than commit himself to the tender mer-

cies of those who are partakers of the same common nature, and who have it in their power to alleviate his distresses.

Mr. Park, when among the Moors, was forced to pass many days, almost without drink, under a burning climate, where, to a European, the heat is almost insufferable. His raging thirst induced him to run every risk, and to burst through every restraint. He sent his boy to the wells to fill the skin which he had for holding water; but the Moors were exasperated that a Christian should presume to fill his vessel at wells consecrated to the use of the followers of Mahomet, Instead, therefore, of permitting the boy to carry away water, they gave him many severe blows; and this mode of treatment was repeated as often as an attempt was made.—On another occasion, when awaking from a dream, in which, during his broken slumbers, his fancy had transported him to his native country, and placed him on the verdant brink of a transparent rivulet, and perceiving that his raging thirst had exposed him to a kind of fever, he resolved to expose himself to the insults of the Moors at the wells, in hopes that he might procure a small supply. When he arrived at them he found the Moors drawing water. He desired permission to drink, but was driven from well to well with reiterated outrage. At length he found one well where only an old man and two boys drew for their cattle. He earnestly begged a small quantity. The old man drew the bucket from the well, and held it out. Park was about eagerly to seize it, when the Moor, recollecting that the stranger was a Christian, instantly threw the water into the trough, where the cows were already drinking, and told Park to drink thence. He hesitated not for a moment. His sufferings made even this offer acceptable. He thrust his head between those of two cows, and, with feelings of pleasure which can be experienced only by those who have been reduced to a similar state of wretchedness, he continued to quench his thirst till the water was exhausted, and "till the cows began to contend with each other for the last mouthful."

In this instance, we can partly account for the barbarity of the action, from the inveterate prejudices which all Mahometans entertain against Christians; but it still remains to be accounted for, why any one should refuse to a suffering fellow-creature the common bounties of Providence, which he has in his power to bestow, however different he may be in complexion, in national character, or in the religion he professes. A religion which encourages such prejudices, and which leads to such inhumanity, must be an abomination in

the sight of Him who has a special regard to the wants of all his creatures, and who "sendeth rain to refresh the fields of the just and of the *unjust*." The prevalence of such characters and dispositions over so large a portion of the world, shows that the moral constitution of man has suffered a sad derangement since the period when he proceeded as a pure intelligence, from the hands of his Creator.

Such incidents as those to which I have now adverted, when properly considered, are calculated to inspire us with contentment, and to excite to gratitude for the common blessings which we enjoy without the least fear of danger or annoyance. How often do we enjoy the refreshment of a delicious beverage, without thinking of the parched tongues of the African pilgrims; and how often do we spurn at a wholesome dish, which would be hailed with transports of gratitude by the houseless and hungry wanderer of the desert! Yea, how many are there, even in our civilized country, who enjoy, in luxurious abundance, all the blessings which nature and art can furnish, who never once acknowledge, with heart-felt gratitude, the goodness of Him "who daily loads them with his benefits," nor reflect on the wants and the sufferings of their fellow-men! Mr. Park, when oppressed with hunger and fatigue, applied, at the chief magistrate's house, in a village named Shrilla, for some relief, but was denied admittance. He passed slowly through the village till he came without the walls, where he saw an old motherly-looking woman at the door of a mean hut. She set before him a dish of boiled corn, that had been left the preceding night, on which he made a tolerable meal. "Overcome with joy," says Park, "at so unexpected a deliverance, I lifted up my eyes to heaven, and, while my heart swelled with gratitude, I returned thanks to that gracious and bountiful Being, whose power had supported me under so many dangers, and had now spread for me a table in the wilderness."

When Mr. Park was returning from the interior of Africa, he was encountered by a party of armed negroes, who led him into a dark place of the forest through which he was passing, and stripped him entirely naked, taking from him every thing which he possessed, except an old shirt and a pair of trowsers. He begged them to return his pocket compass; but, instead of complying with his request, one of them assured him, that, if he attempted to touch that, or any other article, he would immediately shoot him dead on the spot. He was thus left in the midst of a vast wilderness, in the depth of the rainy season, naked and alone, without food,

and without the means of procuring it; surrounded by savage animals, and by men still more savage, and 500 miles from the nearest European settlement. "All these circumstances," says this intrepid traveller, "crowded at once on my recollection, and, I confess, my spirits began to fail me. I considered that I had no other alternative, but to lie down and die. The influence of religion, however, aided and supported me. At this moment, painful as my reflections were, the extraordinary beauty of a small moss irresistibly caught my eye. Can that Being, thought I, who planted, watered, and brought to perfection, in this obscure part of the world, a thing which appears of so small importance, look with unconcern on the situation and sufferings of creatures formed after his own image? Surely not. Reflections like these would not allow me to despair. I started up, and, disregarding both hunger and fatigue, travelled forwards, assured that relief was at hand, and I was not disappointed." Thus was this unfortunate adventurer delivered, by the care of providence, from those accumulated distresses which had been brought upon him by the malignity and inhumanity of man.

Such are a few specimens of the inhumanity displayed by uncivilized tribes towards strangers, and unfortunate voyagers and travellers. They exhibit dispositions and conduct directly repugnant to every principle of benevolence, and present to our view a gloomy prospect of the difficulties and dangers to be surmounted by philanthropic missionaries, before the habitable world can be thoroughly explored, and before the blessings of knowledge, civilization, and religion can be communicated to the benighted and depraved tribes of mankind.

MALEVOLENT DISPOSITIONS, AS DISPLAYED IN DISFIGURING THE HUMAN BODY.

The human frame, when preserved in its original state, is one of the finest pieces of mechanism which the mind can contemplate. In beauty, in symmetry, in the harmony and proportion of all its parts and functions, it is superior to the organical structures of all the other ranks of sensitive existence. There is no part imperfect or deformed, no part defective, and no part useless or redundant. All its members are so constructed and arranged as to contribute to the beauty and perfection of the whole, and to the happiness of the intelligent mind by which it is governed and directed. In combination with the power of thought and volition, and

when unstained by malignant passions, it is a visible representative of the Creator, having been formed after his image; and it displays, in a most striking manner, the wisdom and the goodness of its Almighty Maker. But, notwithstanding the acknowledged excellence of the human frame, it has been the practice of the degraded tribes of mankind, in almost every country, and in every age, to disfigure its structure, and to deface its beauty; as if the Creator, when he formed it, had been deficient in intelligence and in benevolent design. Such practices, I am disposed to think, imply a principle of malevolence directed towards the Creator, and a disposition to find fault with his wise contrivances, and arrangements. At any rate, they display a degree of ignorance and folly, a vitiated taste, and a degradation of mind, inconsistent with the dignity of a rational intelligence. The following facts will, perhaps, tend to illustrate these remarks:—

Condamine, when describing the natives of South America, informs us, that the Omaguas, and some other savages, flatten the faces of their children, by lacing their heads between two boards; that others pierce the nostrils, lips, or cheeks, and place in them feathers, the bones of fishes, and similar ornaments;—and that the savages of Brazil pull the hair out of their beards, their eye-brows, and all parts of their bodies, which makes them have an uncommon, and a ferocious appearance. Their under-lip they pierce, and, as an ornament, insert into it a green stone, or a small polished bone. Immediately after birth the mothers flatten the noses of their children. The whole of them go absolutely naked, and paint their bodies of different colours.—Captain Cook informs us, that, in New Zealand, both sexes mark their faces and bodies with black stains, similar to the tattooing in Otaheite. The men, particularly, add new stains every year, so that, in an advanced period of life, they are almost covered from head to foot. Besides this, they have marks impressed, by a method unknown to us, of a very extraordinary kind. They are furrows of about a line deep, and a line broad, such as appear upon the bark of a tree which has been cut through after a year's growth. The edges of these furrows are afterwards indented by the same method, and, being perfectly black, they make a most frightful appearance. Both sexes bore their ears: they gradually stretch the holes till they are so large as to admit a finger. Into these holes they put feathers, coloured cloth, bones of birds, twigs of wood, and frequently the nails which they received from the ships.—The same voyager, when describing the New Hollanders, tells us,—"Their

chief ornament is a bone, which is thrust through a hole bored in the cartilage which divides the nostrils. This bone is as thick as a man's finger, and six inches in length. It reaches quite across the face, and so effectually stops up both nostrils, that they are forced to keep their mouths wide open for breath, and snuffle so when they attempt to speak, that they are scarcely intelligible to each other. Our seamen, with some humour, called it their *sprit-sail yard;* and indeed it had so ludicrous an appearance, that, till we were used to it, we found it difficult to restrain from laughter." He also describes a custom of a peculiar nature which prevails in the Friendly Islands. "The greater part of the inhabitants, both male and female, were observed to have lost one or both of their little fingers. This custom seemed not to be characteristic of rank, of age, or of sex; for, with the exception of some young children, very few people were discovered in whom both hands were perfect. They likewise burn or make incisions in their cheeks."

All the eastern nations are said to have a predilection for long ears. Some draw the lobe of the ear, in order to stretch it to a greater length, and pierce it so as to allow the admission of an ordinary pendant. The natives of *Laos* so prodigiously widen the holes in their ears, that a man's hand may be thrust through them. Hence, the ears of these people often descend to the tops of their shoulders.* Gentil assures us, that the women, in the northern parts of China, employ every art in order to diminish their eyes. For this purpose, the girls, instructed by their mothers, extend their eye-lids continually, with the view of making their eyes oblong and small. These properties, in the estimation of the Chinese, when joined to a flat nose, and large, open, pendulous ears, constitute the perfection of beauty.—We are informed by Struys, that the women of Siam wear so large and heavy pendants in their ears, that the holes gradually become wide enough to admit a man's thumb. The natives of New Holland pull out the two fore-teeth of the upper jaw. In Calicut, there is a band of nobles called *Naires*, who lengthen their ears to such a degree, that they hang down to their shoulders, and sometimes even lower.† The Arabs paint their lips, arms, and the most conspicuous parts of their bodies, with a deep blue colour. This paint, which they lay on in little dots, and make it penetrate the flesh, by puncturing the skin with needles, can never be effaced. Some of the Asiatics paint their

* Smellie's Philosophy of Natural History, Vol. II. †Ibid

eye-brows of a black colour, and others eradicate the hairs with *rusma*, and paint artificial eye-brows, in the form of a black crescent, which gives them an uncommon and ugly appearance. The inhabitants of Prince William's Sound, paint their faces and hands, bore their ears and noses, and slit their under lips. In the holes made in their noses, they hang pieces of bone or ivory, which are often two or three inches long; and, in the slit of the lip, they place a bone or ivory instrument with holes in it, from which they suspend beads that reach below the chin. These holes in the lip disfigure them greatly, for some of them are as large as their mouths.*

Such distortions of the beautiful structure of the human frame, are not peculiar to the savage tribes of the human race, but are practised by nations which have made considerable advances in science and civilization. It is well known that, in China, a ridiculous custom prevails, of rendering the feet of their females so small, that they can with difficulty support their bodies. This is deemed a principal part of their beauty; and no swathing nor compression is omitted, when they are young, to give them this fancied accomplishment. Every woman of fashion, and every woman who wishes to be reckoned handsome, must have her feet so small, that they could easily enter the shoe of a child of six years of age. The great toe is the only one left to act with freedom; the rest are doubled down under the foot, in their tenderest infancy, and restrained by tight bandages, till they unite with, and are buried in the sole. I have inspected a model of a Chinese lady's foot, exactly of this description, which, I was assured, was taken from life. The length was only two inches and three-fourths; the breadth of the base of the heel, seven-eighths of an inch; the breadth of the broadest part of the foot, one and one-fourth of an inch; and the diameter of the ankle, three inches above the heel, one and seven-eighths of an inch. With feet of this description the Chinese ladies may be said rather to totter than to walk; and, by such practices, they evidently frustrate the benevolent intentions of the Creator, and put themselves to unnecessary inconvenience and pain. Yet such is the powerful influence of fashion, however absurd and ridiculous, that women of the middling and inferior classes frequently suffer their feet to be thus maimed and distorted, in order to ape the unnatural customs of their superiors.

We have every reason to believe, that the harsh and ugly

* Portlock's Voyage round the World.

features, and the ferocious aspect, by which numerous tribes of mankind are distinguished, are owing to such voluntary distortions of the human frame, and to the filthy and abominable practices in which they indulge. Father Tertre assures us, that the flat noses of the negroes are occasioned by a general practice of mothers, who depress the noses of their new-born infants, and squeeze their lips, in order to thicken them; and that those children who escape these operations have elevated noses, thin lips, and fine features.—It is somewhat unaccountable, and it shows the perversity of the human mind, in its present degraded state, that such practices should be so general, and so obstinately persisted in, when we consider the pain and inconvenience with which they are attended.—To pull the hairs of the chin or eye-brows from the roots: to slit the under lip, till the incision be as large as one's mouth; to pierce the nostrils, till a bone as large as a man's finger can be thrust through them; and to cover the body with black streaks, which make the blood to flow at every stroke of the instrument by which they are produced, must be attended with excruciating pain. Sir Joseph Banks, who accompanied Captain Cook in his first voyage, was present, in the island of Otaheite, at the operation of tattooing, performed on the back of a girl of thirteen years of age. The instrument used had twenty teeth; and at each stroke, which was repeated every moment, issued an ichor or serum, tinged with blood. The girl bore the pain with great resolution, for some minutes, till, at length, it became so intolerable, that she burst out into violent exclamations; but the operator, notwithstanding the most earnest entreaties to desist, was inexorable, while two women, who attended upon the occasion, both chid and beat her for struggling.

I am therefore disposed to view such absurd and barbarous practices, as intimately connected with the operation of a principle of malevolence, as an attempt to frustrate the wise designs of divine benevolence, and as directly repugnant to the spirit of Christianity, and to the benevolent precepts of the gospel of peace. And it becomes some of the ladies, and the dandies of modern Europe to consider, whether some of their awkward attempts to improve the symmetry of the human frame ought not to be viewed in the same light. Not many years ago, it was considered, in the higher circles of society, as an admirable improvement of the female form, to give the lower half of the body the appearance of the frustum of a large tun, as if it had been ten times the capacity of its natural size, by supporting their robes with enormous *hoops*;—

and, about the same period, the lower ranks of female society considered it as the perfection of proportion and beauty, to have their waists compressed into the smallest possible space, till the vital functions, in many instances, were deranged, and ultimately destroyed. Were the dictates of sound reason universally attended to, and were the influence of Christianity fully felt among all nations, the preposterous and savage practices to which I have now adverted, would not only be discontinued, but held in abhorrence. And were such customs completely abolished, we might soon expect to behold, among all the tribes of mankind, every distortion of the features o the countenance removed, and the human form restored to its original beauty and perfection. Instead of a warlike visage, and a ferocious aspect, and the frightful appearance of naked savages, streaked with colours of black and blue, we should behold, in every land, every countenance beaming with the radiations of benevolence, and reflecting the moral image of the Creator.

MALEVOLENCE AS IT APPEARS IN THE RELIGION OF SAVAGE TRIBES.

There is scarcely a nation on the surface of the globe but what appears to have some impressions of the existence of a Superior Power, and to have formed a system of religious worship. But, it is a striking fact, that, among the greater portion of human beings, their religious notions, and their sacred rites, instead of breathing a spirit of kindness and benevolence towards their fellow-creatures, are blended with a principle of hatred and revenge. This might be illustrated by an induction of a great variety of instances, in reference to almost every uncivilized portion of the human race. I shall content myself, however, with stating only one instance, in reference to the *Nesserie*, a tribe not much known in Europe, and which may serve as an example of many others.

The territory of this people extends from Antioch nearly to Tripoli. They occupy almost all the mountains to the east of Latakia, and a great part of the plain. Among them is perceived a mixture of the religious usages of Paganism, of the Jewish law, of that of Mahomet and Ali, and of some dogmas of the Christian Religion.—The women are considered as a part of the domestic animals of the house, and treated as slaves. They have no idea of religion, and when they are bold enough to inquire of their masters concerning it, the latter answer them, that their religion is, to be charged

with the reproduction of the species, and to be subject to the will of their husbands.—The Nesserie say their prayers at midnight, and before sun-set. They may say them either sitting, standing, or walking; but they are obliged to begin again repeating their ablution, if they speak to a person not of their religion,—if they perceive, either near or at a distance, a camel, a pig, a hare, or a negro. In their prayers, they curse the man who shaves below the chin, him who is impotent, and the two Caliphs, Omar and Abou-Bekr. They detest the Turks, to whom they are sworn enemies. This warlike people of mountaineers would be strong enough to shake off the yoke of the Turks, and live independently, if they were not divided by interested motives, almost all occasioned by implacable family hatreds. They are *vindictive*, and cherish their rancour for a length of time: even the death of the guilty person cannot assuage their fury; their vengeance is incomplete, if it does not fall besides on one or several members of his family. They are so obstinately superstitious in their attachment to their peculiar system, that no threats, nor punishments can extort from them the secrets of their religion.*

Here then, we are presented with a system of Religion, which appears to be founded on malevolence,—which directs its devotees to curse their fellow-men—which leads them to keep their women in profound ignorance of every thing which they hold sacred—which induces them to conceal its mysteries from all the rest of the world—and which, in so far from producing any beneficial effects on their own conduct, leads to "implacable family hatreds." A religion, unless it be founded on a principle of benevolence, is unworthy of the name; it must be an abhorrence in the sight of God, and can never communicate happiness to man. And were we to examine the various religious systems which prevail in the numerous islands of the Indian and Pacific Oceans, in Cabul, Thibet, and Hindostan, and among the uncivilized tribes which are scattered over a large portion of Asia and of Africa, we should find them, not only blended with malevolent principles and maxims, but sanctioning the perpetration of deeds of cruelty, obscenity, and horror.

In the preceding pages, I have endeavoured to illustrate some of the prominent features in the moral character of the

* See Dupont's "Memoirs of the Manners and Religious Ceremonies of the Nesserie," a work lately published.

savage and uncivilized tribes of the human race. The examples I have selected have not been taken from the records of Missionaries, or of professed Religionists, who might be suspected by some, to give an exaggerated description of the depravity of the Pagan world—but from the unvarnished statements of respectable voyagers and travellers, who could have no motives for misrepresenting the facts which they have recorded. These illustrations might have been extended to a much greater length, had it been consistent with the limited nature of the present work. Instead of occupying only forty or fifty pages, they might have been extended so as to have filled as many volumes; for every book of travels, as well as every historical document, contains a record of the operations of malignity, and of the diversified modes in which human depravity is displayed. The dispositions which I have illustrated, it will be readily admitted, are all of a *malignant* character, directly repugnant to that benevolent principle which forms the basis of the moral laws of the universe. And when we consider, that such malevolent dispositions are displayed by a mass of human beings, amounting to more than three-fourths of the population of the globe, and that true happiness cannot be experienced where malignant passions reign uncontrolled, a benevolent mind cannot refrain from indulging a thousand melancholy reflections, when it casts its eye over the desolations of the moral world, and from forming an anxious wish, that the period may soon arrive, when the darkness which covers the nation shall be dispelled, and when benevolence and peace shall reign triumphant over all the earth.

I shall now endeavour to present a few facts and sketches which may have a tendency to illustrate the present state, and the moral character and aspect of the *civilized* world.

SECTION III.

Moral State of Civilized *Nations.*

The present population of the globe may be estimated at about 800 millions. Of these, if we except the empires of China and Hindostan, we cannot reckon above 180 millions as existing in a state of enlightened civilization; a number

which is less than the fourth part of the human race. Were even this small portion of mankind uniformly distinguished for intelligence, and for the practice of benevolence, it would form a glorious picture for the philanthropist to contemplate; and would be a sure prelude of the near approach of that happy period, when "*all the ends* of the earth shall remember and turn to the Lord, when *all the kindreds of the nations* shall do homage unto him, and when there shall be nothing to hurt nor destroy" among all the families of mankind. But alas! when we investigate the moral state even of this portion of human beings, we find the principle of malignity distinctly visible in its operations, and interwoven, in numerous and minute ramifications, through all the ranks and gradations of society. Though its shades are less dark and gloomy, they are no less real than among the hordes of Africa and Tartary, and the other abodes of savage life. To illustrate this position is the object of the following sketches; in which I shall chiefly refer to the state of society among the nations of Europe, and the United States of America, and particularly to the moral character and aspect of the British empire.

I shall, in the first place, consider the operation of the malevolent principle as it appears in the actions and dispositions of the young, and in the modes of tuition by which they are trained.

In many thousands of instances, it may be observed, that, even before a child has been weaned from its mother's breasts, malignant dispositions are not only fostered, but are regularly taught both by precept and example. Does a child happen to hit its head accidentally against the corner of a table—it is taught by its nurse, and even by its mother, to avenge the injury on the inanimate object which caused it, and to exhibit its prowess and its revenge by beating the table with all its might. Does it cry, through peevishness or pain—it is immediately threatened with being thrown into the ditch, tossed out of the window, or committed to the charge of some frightful spectre Is it expedient to repress its murmurings, and to cajole it into obedience—it is then inspired with fallacious hopes, and allured with deceitful promises of objects and of pleasures which are never intended to be realized. Does it require to have its physical powers exercised—a wooden sword or a whip is put into its hands; and it is encouraged to display its energies in inflicting strokes on a dog, a cat, or any of its play-fellows or companions. I have seen a little urchin of this description, three or four years of age, brandishing its wooden sword with all the ardour of a warrior, and repeating its strokes on

every person around, while the foolish parents were exulting in the prowess displayed by their little darling, and encouraging it in all its movements. By these and similar practices, revenge, falsehood, superstition, and the elements of war, are fostered in the youthful mind; and is it to be wondered at, that such malignant principles and passions should "grow with their growth, and strengthen with their strength," till they burst forth in all those hideous forms which they assume amidst the contests of communities and of nations?—The false maxims by which children are frequently trained under the domestic roof, and the foolish indulgence with which they are treated by injudicious parents, in too many instances lay the foundation of those petulant and malignant tempers, which are a pest both to Christian and to general society. Indulgence often leads to an opposite extreme; and produces such a degree of insubordination among the young, that nothing is to be seen and heard but a perpetual round of scolding and beating, and the contest of angry passions. "Among the lower ranks of people," says Dr. Witherspoon, "who are under no restraint from decency, you may sometimes see a father or mother running out into the street, after a child who has fled from them, with looks of fury and words of execration, and they are often stupid enough to imagine that neighbours or passengers will approve them in this conduct." Wherever parental authority is thus undermined, and such conduct uniformly pursued, a sure foundation is laid for an extensive display, in after life, of the malignant passions of the human heart.

If we follow our youth from the nursery to the *school-room*, we shall find the same malevolent affections developing themselves on a larger scale, and indirectly cherished, by the books they read, the discipline by which they are trained, and the amusements in which they indulge. Here we may behold one little fellow taking a malicious pleasure in pinching his neighbour, another in kicking him, a third in boxing him, a fourth in tearing his book, a fifth in pilfering his property, and a sixth in endeavouring to hold him up to scorn and ridicule; and all of them combined to frustrate, if possible, the exertions of their teacher, and to prevent their own improvement.—If we look into the majority of the *books* which are read in schools, we shall find them full of encomiums upon *war*, and upon *warriors*. The Cesars, the Alexanders, and the Buonapartes, whose restless ambition has transformed the earth into scenes of desolation and carnage, are represented as patterns of every thing that is brave, noble, generous, and heroic. The descrip-

tive powers of the poet are also called in, in order to inflame the youthful mind with warlike dispositions, and to excite an ardent desire for mingling in scenes of contention, and for the acquisition of false glory and of military renown. Hence, there is no part of their school-exercises in which the young so much delight, and in which they so much excel, as in that, in which they are called upon to recite such speeches as "Sempronius's speech for war," or to ape the revengeful encounter of Norval and Glenalvon. While the spirit of war is thus virtually cherished, the counteraction of vicious propensities, and the cultivation of the moral powers of the young, are considered as a matter of inferior importance, and, in many seminaries of instruction, are altogether overlooked. Many of the school-collections to which I allude—instead of exhibiting, in simple language, the beauties and sublimities of the works of nature, the displays of the natural and moral character of the Deity, the facts of Sacred History, the morality of the Gospel, the scenes of rural and domestic life, and the operations of philanthropy—are filled with extracts from metaphysical writers, from parliamentary debates, and from old plays, novels, and farces, which are frequently interlarded with oaths, obscenity, and the slang of Billingsgate, which can have no other tendency than to pollute and demoralize the youthful mind. It needs, therefore, excite no surprise, that the great body of mankind is still so deficient in rational information and substantial knowledge, and that a warlike spirit is afloat, and exerting its baleful influence among the nations.

If we follow the young from the school-room to the *playground*, or to the streets and the highways, we shall find the spirit of malignity displaying itself in a vast diversity of forms. *Here*, we may behold one mischievous little boy slapping his neighbour in the face, another tearing his neighbour's clothes, another tossing his cap into a dirty ditch, another chalking his back in order to hold him up to ridicule, and another pouring out upon him a torrent of nicknames, and of scurrilous epithets. *There*, we may behold a crowd of boys pelting a poor beggar or an unfortunate maniac with stones and dirt for their diversion; mocking the lame, the deformed, and the aged, and insulting the passing traveller. And, when such objects do not happen to occur, we may see them assailing, with a shower of stones, a cat, a dog, a hare, or a fowl, that happens to cross the path, and enjoying a diabolical pleasure in witnessing the sufferings of these unfortunate animals. *Here*, we may behold an insolent boy insulting a timid girl, overturning her pitcher, and besmearing her with mire;—there we behold another sa

luting his fellow with a malignant scowl, and a third brandishing his whip, and lashing a horse or a cow, for his amusement. On the one hand, we may sometimes behold a ring of boys, in the centre of which two little demons are engaged in mutual combat, with eyes glaring with fury and revenge, exerting their physical powers to the utmost stretch, in order to wound and lacerate, and cover with blood and gore, the faces of each other: on the other hand, we may behold an unfortunate boy, whom a natural temperament, or a virtuous principle, prevents from engaging in similar combats, assailed with opprobrious epithets, and made a laughing-stock, and an object of derision and scorn, because he will not be persuaded to declare war against his neighbour. And, what is still more atrocious and disgusting, we may behold *children* of thirty or forty years of age, encouraging such malevolent dispositions, and stimulating such combatants in their diabolical exertions!* Such infernal practices, among creatures originally formed after the divine image, if they were not so common, would be viewed by every one in whose breast the least spark of virtue resides, with feelings of indignation and horror.

* The practice of boxing, among boys, which so generally prevails, especially in England, is a disgrace to the boasted civilization and Christianity of that country, and to the superintendents of its public seminaries. That pugilistic contests between grown-up *savages* in a civilized shape, should be publicly advertised, and described in our newspapers, and the arena of such contests resorted to by so many thousands of the middling and higher classes of society, is a striking proof that the spirit of folly and of malignity still prevails to a great extent, and that the spirit of Christianity has made little progress, even within the limits of the British empire.—The following late occurrence shows the fatal effects with which such practices are sometimes attended. "On Monday, February 28, 1825, two of the scholars at Eton, the Hon. F. A. Cooper, the son of the Earl of Shaftesbury, and Mr. Wood, the son of Colonel Wood, and nephew to the Marquis of Londonderry, in consequence of a very warm altercation on the play-ground, on the preceding day, met, for the purpose of settling the unhappy quarrel by a pugilistic encounter—*a prevalent practice at Eton, and all our public schools.* Almost the whole school assembled to witness the spectacle. The inexperienced youtht commenced fighting at four o'clock, and partly by their own energy, and partly by the criminal excitement of others, continued the fatal contest till within a little of six, when, mournful to relate, the Earl of Shaftesbury's son fell very heavily upon his head, and never spoke afterwards. He was carried off to his lodgings, where he expired in a few hours. On the Coroner's inquest it came out, that brandy had been administered very freely, and that no decisive effort had been made to discontinue a contest prolonged beyond all due limits.—About forty years ago, a similar cause led to a similar result at the same establishment. The survivor is a clergyman of great respectability."—*See the Public Prints for Feb. and Evan. Mag for April*, 1825.

The great body of our youth, habituated to such dispositions and practices, after having left school at the age of fourteen or fifteen—a period when head-strong passions and vicious propensities begin to operate with still greater violence—have access to no other seminaries, in which their lawless passions may be counteracted and controlled, and in which they may be carried forward in the path of moral and intellectual improvement. Throughout the whole of the civilized world, I am not aware that there exist any regular institutions exclusively appropriated for the instruction of young persons, from the age of fifteen to the age of twenty-five or upwards, on moral, religious, and scientific subjects; in order to expand their intellectual capacities, and to direct their moral powers in the path of universal benevolence. Yet, without such institutions, all the knowledge and instructions they may have previously acquired, in the great majority of instances, are rendered almost useless and inefficient for promoting the great end of their existence. From the age of fifteen to the age of twenty-five, is the most important period of human life; and, for want of proper instruction and direction, during this period, and of rational objects to employ the attention at leisure hours, many a hopeful young man has been left to glide insensibly into the mire of vice and corruption, and to become a pest to his friends, and to general society. Our streets and highways are infested, and our jails and bridewells filled with young persons of this age, who, by means of rational and religious training, might have been rendered a comfort to their friends, blessings to society, and ornaments of the Christian Church.

It would be inconsistent with the limited plan of this work, to attempt to trace the principle of malignity through all the scenes of social, commercial, and domestic life. Were I to enter into details of filial impiety, ingratitude, and rebellion—of faithless friendships—of the alienations of affection, and of the unnatural contentions between brothers and sisters—of the abominable *selfishness* which appears in the general conduct and transactions of mankind—of the bitterness, the fraud, and the perjury, with which law-suits are commenced and prosecuted—of the hatred, malice, and resentment, manifested for injuries real or supposed—of the frauds daily committed in every department of the commercial world—of the shufflings and base deceptions which are practised in cases of bankruptcy—of the slanders, the caballing, and the falsehood, which attend electioneering contests—of the envy, malice, and resentment, displayed between competitors for office and power—of the

haughtiness and insolence displayed by petty tyrants both in church and state—of the selfishness and injustice of corporate bodies, and the little regard they show for the interests of those who are oppressed, and deprived of their rewards—of the gluttony, drunkenness, and prodigality, which so generally prevail—of the brawlings, fightings, and contentions, which are daily presented to the view in taverns, ale-houses, and dram-shops, and the low slang and vulgar abuse with which such scenes are intermingled—of the seductions accomplished by insidious artfulness and outrageous perjury—of the multiplied falsehoods of all descriptions which are uttered in courts, in camps, and in private dwellings—of the unblushing lies of public newspapers, and the perjuries of office—of the systematic frauds and robberies by which a large portion of the community are cheated out of their property and their rights—of the pride, haughtiness, and oppression of the rich, and of the malice, envy, and discontentment of the poor—such pictures of malignity might be presented to the view, as would fill the mind of the reader with astonishment and horror, and which would require a series of volumes to record the revolting details.

There is one very general characteristic of civilized, and even of Christian society, that bears the stamp of malignity, which may particularly be noticed; and that is, the pleasure with which men expatiate on the faults and delinquencies of their neighbours, and the eagerness with which they circulate scandalous reports through every portion of the community. Almost the one half of the conversation of *civilized* men, when strictly analyzed, will be found to consist of malignant insinuations, and of tales of scandal and detraction, the one half of which is destitute of any solid foundation. How comes it to pass, that the slightest deviation from propriety or rectitude, in the case of one of a generally respectable character, is dwelt upon with a fiend-like pleasure, and aggravated beyond measure, while all his good qualities are overlooked and thrown completely into the shade? What is the reason why we are not as anxious to bring forward the good qualities and actions of our fellow-men, and to bestow upon them their due tribute of praise, as we are to blaze abroad their errors and infirmities? How often does it happen, that a single evil action committed by an individual, contrary to the general tenor of his life, will be trumpeted about by the tongue of malice, even to the end of his life, while all his virtuous deeds and praiseworthy actions will be overlooked and forgotten, and attempted to be buried in oblivion! If benevolence were the prevailing characteristic of mankind, such dispositions would seldom

be displayed in the intercourses of human beings. If benevolence were the prevailing characteristic of mankind, such dispositions would seldom be displayed in the intercourses of human beings. If benevolence pervaded every heart, we would rejoice to expatiate on the *excellences* of others ;—these would form the chief topics of conversation in our personal remarks on others; we would endeavour to throw a veil over the infirmities of our brethren, and would be always disposed to exercise that candour and charity "which covers a multitude of sins."

If we now turn our eyes for a moment, to *the amusements* of civilized society, we shall find many of them distinguished by a malignant character and tendency. What an appropriate exhibition for rational and immortal beings do the scenes of a *cockpit* display ! to behold a motley group of *bipeds*, of all sorts and sizes, from the peer to the chimney-sweep, and from the man of hoary hairs to the lisping infant, betting, blustering swearing, and feasting their eyes with a savage delight on the sufferings of their fellow-bipeds, whom they have taught to wound, to torment, and to destroy each other ! There is scarcely any thing that appears so congenial to the spirit which pervades the infernal regions, as the attempt to inspire the lower animals with the same malignant dispositions which characterize the most degraded of the human species. That such a cruel and disgusting practice still prevails in England, and that it formed, till lately, a part of the amusements of almost all the schools in Scotland, is a reproach to the civilization, the humanity, and the Christianity of our country. And what a fine spectacle to a humane and civilized mind is the amusement of *bull-baiting !* an amusement in which the strength and courage of this animal are made the means of torturing him with the most exquisite agonies ! Can benevolence, can even the common feelings of humanity, reside in the breast of that man who can find enjoyment in encouraging and in witnessing such barbarous sports ? And what a dignified amusement is the *horse-race !* where crowds of the nobility, gentry, and of the most polished classes of society, as well as the ignoble rabble, assemble from all quarters, to behold two noble animals panting, and heaving, and endeavouring to outstrip each other on the course ! What a scene of bullying, and jockeying, and betting, and cheating, and cursing, and swearing, and fighting, is generally presented on such occasions ! What a wonderful degree of importance is attached, by the most lignified ranks of society, to the issue of the race ; as if the fate of an empire, or the salvation of an immor-

tal spirit, were depending on the circumstance of one horse getting a start of another! I do not mean to decry, indiscriminately, public amusements; nor to call in question the propriety of improving the locomotive powers of the horse; but, surely, it would require no great stretch of invention, to devise spectacles and entertainments, much more dignified and congenial to the noble powers, and to the high destination of the human mind, and which might be exhibited with as little expense either of time or of money.

And what shall we say of *lion fights*, and *dog fights*, and *boxing matches* between animals in the shape of men, which have been lately advertised in the public prints with so much impudence and effrontery? Are the patrons of such revolting exhibitions, and the crowds which resort to them, to be considered as patterns of taste, of humanity, and of refined benevolence? And what shall we think of the amusements of one half of our gentry, country squires, gentlemen farmers, and the whole tribe of the sporting community, who derive more exquisite enjoyment in maiming a hare, a partridge, or a moorfowl, than in relieving the wants of the friendless poor, in meliorating the condition of their dependents, or in patronizing the diffusion of useful knowledge? If one of our best moral poets declared, that "he would not enter, on his list of friends, though graced with polished manners and fine sense, the man who needlessly sets foot upon a worm," what would be his estimate of the man who derived one of his chief gratifications, day after day, from making havoc among the feathered tribes, and from lacerating and maiming a timid hare, for the sole purpose of indulging a sporting humour, and proving himself an excellent marksman? Can we suppose that the benevolent Creator so curiously organized the beasts of the earth and the fowls of heaven, and endowed them with exquisite feelings and sensibility, merely that tyrannical man might torture and destroy them for his *amusement?* For the persons to whom I allude cannot plead *necessity* for such conduct, as if they were dependent for subsistence on their carcasses. Such is still the mania for these cruel arguments, that the butchery of the brutal and the winged tribes, it is likely, will soon be reduced to a regular system, and enrolled among the number of the *fine arts*. For, an octavo volume, of 470 pages, which has already passed through three editions, has been lately published, entitled, "Instructions to Young Sportsmen in all that relates to Game and Shooting:" by Lieut. Colonel Hawker. The author, after having stated that he has now lost his eyes and nerves for a good shot, says, "The greatest pleasure that

can possibly remain for me, is to resign the little I have learned for the benefit of young sportsmen. The rising generation of shooters might otherwise be left for many years, to find out all these little matters." And a most important loss, doubtless, the rising generation would have sustained, had not the worthy Colonel condescended to communicate his discoveries! I was lately making an excursion in a steam-boat, through one of the Scottish lakes. Among the passengers were several of the sporting gentry, furnished with all their requisite accoutrements, who seemed to enjoy a higher gratification in disturbing the happiness of the feathered tribes, than in contemplating the natural beauties of the surrounding scene. When any of these hapless animals appeared in view, a hue and cry commenced, a shot was prepared, and a musket levelled at the unoffending creatures, which created among them universal agitation and alarm. Some of them were killed; and oth ers, doubtless, maimed, and rendered miserable for life; while no human being could enjoy the least benefit from such wan ton cruelty. To kill, or even to maim any living creature that is doing us no harm, and when there is no possibility, nor even a desire, to procure its carcass for food, cannot, I should think, by any sophistry of reasoning, be construed into an act of benevolence.*

I cannot, here, forbear inserting a passage from "Salt's Travels in Abyssinia," which exhibits a very different spirit in one whom some would be disposed to rank among the class of semi-barbarians. "In the evening, Baharnegash Yasons, a servant of the Ras (of Abyssinia) who had attended me during my whole stay in the country, took his leave. Among all the men with whom I have been intimately acquainted, I consider this old man as one of the most perfect and blameless characters. His mind seemed to be formed upon the purest principles of the Christian religion; his every thought and action appeared to be the result of its dictates. He would often, to

* In throwing out these reflections, the author by no means wishes to insinuate, that it is improper, in every instance, to kill any of the inferior animals; his remarks being directed solely against the practice of wantonly maiming or destroying them for the sake of mere sport or amusement. Even in those cases where it may appear expedient or necessary, to extirpate a portion of the animal tribes, it appears somewhat strange, that *gentlemen* should be the voluntary agents employed in this work of destruction, and that their minds should be so much absorbed in the satisfaction which it creates. One would have thought that the very lowest class of the community would have been selected for this purpose, as there is something naturally revolting in the employment of destroying the life of any sensitive being.

ease his mule, walk more than half the day; and as he journeyed by my side, continually recited prayers for our welfare and future prosperity. On all occasions he sought to repress in those around him, every improper feeling of anger; conciliated them by the kindest words, and excited them, by his example, to an active performance of their duties. If a man were weary, he would assist him in carrying his burden; if he perceived any of the mules' backs to be hurt, he would beg me to have them relieved; and, constantly, when he saw me engaged in shooting partridges, or other birds, he would call out to them to fly out of the way, shaking his head, and begging me, in a mournful accent, not to kill them. I have remarked, in my former Journal, that, with all this refined feeling of humanity, he was far from being devoid of courage; and, I had an opportunity, subsequently, of witnessing several instances of his braverv, though he appeared on all occasions peculiarly anxious to avoid a quarrel. We parted, I believe, with mutual regret: at least for my own part, I can truly say, that I have seldom felt more respect for an individual than I did for this worthy man."

As a contrast to the benevolent dispositions displayed by this worthy Abyssinian,—I shall give a short description of a *bull-fight,* in Madrid, extracted from a work, the author of which was a spectator (in 1803) of the scene he describes. "The Spanish bull-fights are certainly the most extraordinary exhibition in Europe: we were present at one of them this morning. The places in the amphitheatre were nearly all filled at half past nine, and at ten, the corregidor came into his box; upon which the trumpets sounded, and the people rose and shouted, from the delight that the show was to begin immediately. Four men in black gowns then came forward, and read a proclamation, enjoining all persons to remain in their seats. On their going out of the arena, the six bulls which were to be fought this morning, were driven across, led on by a cow, with a bell round her neck. The two *Picadores* (the men who were appointed to fight the furious animals) now appeared, dressed in leathern gaiters, thick leathern breeches, silk jackets covered with spangles, and caps surmounted by broad brimmed white hats: each rode a miserable hack, and carried in his hand a long pole, with a goad at the end. As soon as they were prepared, a door was opened, and the first bull rushed in. In the course of the contest, I felt first alarmed for the men, and then for the horses. Soon the accidents of the men withdrew my pity from the beasts; and, latterly, by a natural, and dreadful operation of the mind, I began to look

without horror on the calamities of both. The manner of the fight is thus:—the bull rushes in, and makes an attack severally upon the picadores, who repulse him; he being always upon these occasions, wounded in the neck; after a few re encounters, he becomes somewhat shy; but, at the same time, when he does rush on, he is doubly dangerous. He follows up the attack, and frequently succeeds in overthrowing both horse and rider. As long as the horse has strength to bear the picadore, he is obliged to ride him. This morning one of these wretched animals was forced to charge, *with his guts hanging in festoons between his legs!* His belly was again ripped open by the bull, and he fell for dead; but the attendants obliged him to rise and crawl out! This seems the cruelest part of the business; for the men almost always escape; but *the blood and sufferings of thirteen horses were exhibited in the short space of two hours.* Four men were hurt; one who was entirely overturned with his horse upon him, was carried out like a corpse; but the spectators, *totally disregarding this melancholy sight, shouted for his companion to renew the attack.* The bull after his first rage, and subsequent fury during many rounds, begins to feel weakness, and declines further attacks on the horsemen. Upon this, a loud shout re-echoes through the theatre, and some of the attendants advance and stick his gored neck full of arrows, which cause him to *writhe about in great torment.* When the efforts he makes under these sufferings have considerably spent his strength, the corregidor makes a motion with his hand, and the trumpets sound as a signal to the matador to despatch him. This is a service which requires great skill and bravery; for the madness of the bull, and the torture he endures, prompt him to destroy every one around. The matador advances with a red cloak in one hand, and a sword in the other. He enrages the bull with the cloak, till, at length getting opposite to him, he rushes forward, and the sword pierces his spinal marrow, or what is more common, is buried to the hilt in his neck; upon which he turns aside, at first moaning, but a torrent of blood gushes from his mouth; and he staggers round the arena, and falls. The trumpets sound; three mules, ornamented with ribbons and flags, appear, to drag the wretched victim out by the horns, and the horsemen prepare for the attack of a fresh animal."

"In the evening the show began at half-past four, and ten bulls were brought forward. To tame them before the matador approached, a new expedient was resorted to, most infamously cruel, namely, the covering of the darts with sulphur and fireworks. The torments of these were so dreadful, that

the animals whose strength was fresh, raged about terribly, so that the assistants were forced to use great agility to get from them. There were many hair-breadth escapes; one of the animals in pursuit of a man, leaped the barrier of the arena, which is about eight feet high. A second bull was still more furious, and made more tremendous attacks. In one of these he pinned the man and horse against the barriers, got his horns under the horse, and lacerated him dreadfully; in a moment afterwards, he lifted him up, and threw the man with such force through one of the apertures, as to kill him on the spot. He was borne past the box in which we were with his teeth set, and his side covered with blood; the horse staggered out spouting a stream of gore from his chest. The remaining picadore renewed the charge, and *another came in with shouts to take the dead man's place.* One of these had his horse's skin dreadfully ripped off his side, and when he breathed, *the entrails swelled out of the hole;* to prevent which, the rider got off and stuffed in his pocket handkerchief," &c.*—"I have seen," says Bourgoing, "eight or ten horses torn, and their bellies ripped open, fall and expire in the field of battle. Sometimes these horses, affecting models of patience, of courage, of docility—present a spectacle, at which it may be allowable to shudder. You see them tread under their feet, their own bloody entrails. hanging out of their open sides, and still obey, for some time the hand that guides them."

Such are the amusements which, in Spain, fascinate all ranks of the community, from the prince to the peasant. Young ladies, old men, servant girls, and people of all ages and all characters are present. The art of killing a bull, which seems exclusively to be the business of a butcher, is gravely discussed and exalted with transport, not only by the rabble, but by men of sense, and by women of delicacy. The day of a bull-fight is a day of solemnity for the whole canton. "The people come," says Bourgoing, "from ten and twelve leagues distance. The artisan who can with difficulty earn enough for his subsistence, has always sufficient to pay for the bull-fight. Wo be to the chastity of a young girl whose poverty excludes her! The man who pays for her admittance, will be her first seducer. It is indeed a very striking sight, to see all the inhabitants assemble round the circus, waiting the signal for the fight, *and wearing in their exterior every sign of impatience.*" There is not a town in Spain, but what has a

* Travels through Spain and part of Portugal in 1803, Vol. 2. pp. 35—45. A more circumstantial account of these fights, and in perfect accordance with the above description, may be seen in Bourgoing's "Modern State of Spain," Vol. II. pp. 346—360.

large square for the purpose of exhibiting bull-fights; and it is said, that even the poorest inhabitants of the smallest villages will often club together, in order to procure a cow or an ox, and fight them riding upon asses for want of horses.* Can a spirit of pure benevolence be general among a people addicted to such cruel and savage amusements! And, need we wonder to find, that troops of lawless banditti are continually prowling among the mountains and forest of that country, committing murders and depredations? One of the authors just now quoted, when alluding to banditti, and detailing the incidents which occurred on his route to Madrid, says, "In this country it is impossible to distinguish friends from foes, as all travellers go well armed. We met just here half a dozen horsemen, many of whom had swords and pistols, and we afterwards saw peasants riding on asses, armed in the same way. A few leagues further on, we met a strong detachment of cavalry patroling the road, in consequence of a daring robbery, which had just been committed on a nobleman who was bringing his bride to court from Barcelona. He had a numerous retinue; the banditti were twelve in number, and completely armed."

If we now take a cursory glance at our POPULAR LITERARY WORKS, and at several of our publications intended for the *nursery*, we shall find that a goodly portion of them is stamped with the character of frivolity and of *malignity*. When the young mind is just beginning to expand, instead of being irradiated with the beams of unadulterated truth, a group of distorted and unsubstantial images, which have no prototypes in nature, is presented to the view of the intellect, as the groundwork of its future progress in wisdom and knowledge. Instead of the simple and sublime precepts of Christian benevolence, the wild and romantic notions connected with chivalry, the superstitions of the dark ages, and the love of false heroism, and of military glory, are attempted to be indelibly rivetted on the minds of the young. What else can be expected, when such legends and romances as the following, occupy the principal part of the nursery library?—*Blue Beard;* Cinderella; Tom Thumb; *Jack the Giant-Killer;* Valentine and Orson; *The Seven Champions of Christendom;*

* It is said that these fights were prohibited in 1805, *to the deep regret of the most numerous part of the nation;* but another entertainment, called *fiesta de novillos*, which is an image of the bull-fight, is still retained; and it is not improbable, that, by this time, the true bull-fight has been again revived.

Robin Hood; Goody Two-Shoes; Puss in Boots; Sinbad the Sailor; Aladdin, or, the Wonderful Lamp; Thalaba, or, the Destroyer; The Blood-Red Knight; The Maid and the Magpie; *Fairy Tales*, and a long list of similar tales and romances, equally improving and important! Such works are published, even at the present time, not only in a Lilliputian size, to suit the lower ranks of the community, but in a style of splendour and elegance, calculated to fascinate the highest circles of society. Ten thousands of copies of such publications, are presently in circulation throughout every part of the British empire;—and what is the great object they are calculated to accomplish? To exhibit distorted views of the scenes of nature, and of human society; to foster superstitious notions; to inspire the minds of the young with an inordinate desire after worldly honour and distinction; to set before them, as an ultimate object, the splendour and felicity of "riding in a coach and six;" and to familiarize their minds to chivalrous exploits, and to scenes of butchery and revenge.

If we glance at the popular literary works of the present day, intended for the amusement of children of a larger growth, we shall find many of them imbued with a similar spirit, and having a similar tendency. What is it that just now fascinates our literary loungers, our polished gentry, our educated females, nay, all ranks of the community, from the dignified clergyman to the humble weaver, and which threatens to destroy all relish for plain unvarnished facts, and for substantial knowledge? The novels of Waverley, Guy Mannering, Rob Roy, Tales of my Landlord, The Fortunes of Nigel, St. Ronan's Well,—Marmion, The Corsair, Childe Harold, and a shoal of similar publications, which are daily issuing from the press. And what is the general tendency of the great majority of such works? To distort and carricature the facts of real history; to gratify a romantic imagination; to pamper a depraved mental appetite; to excite a disrelish for the existing scenes of nature, and for the authenticated facts which have occurred in the history of mankind; to hold up venerable characters to derision and contempt; to excite admiration of the exploits and the malignant principles of those rude chieftains, and barbarous heroes, whose names ought to descend into everlasting oblivion; to revive the revengeful spirit of the dark ages; to undermine a sacred regard for *truth* and moral principle, which are the basis of the happiness of the intelligent universe; and to throw a false glory over scenes of rapine, of bloodshed, and of devastation.—To such works, and to their admirers, we might apply the words

of the ancient Prophet: "He feedeth on *ashes;* a deceived heart hath turned him aside, that he cannot say, Is there not a lie in my right hand?"

"For, sure, to hug a fancied case,
That never did, nor can take place,
And for the pleasures it can give,
Neglect the 'facts of real life,'
Is madness in its greatest height,
Or I mistake the matter quite." WILKIE.

To affirm, that it is necessary for the entertainment of the the human mind, to have recourse to fictitious scenes and narratives, and to the wild vagaries of an unbridled imagination, is, in effect, to throw a reflection upon the plans and the conduct of the Creator. It implies, that, in the scenes of nature which surround us, both in the heavens and on the earth, and in the administrations of his moral government among men, God has not produced a sufficient variety of interesting objects for the contemplation, the instruction, and the entertainment of the human race—and that the system of the moral and physical world must be distorted and deranged, and its economy misrepresented and blended with the creations of human folly, before its scenery be rendered fit to gratify the depraved and fastidious tastes of mankind.* And is it indeed true, that there is not a sufficient *variety* to gratify a *rational* mind in the *existing scenes* of creation and providence? If we survey the Alpine scenes of nature; if we explore the wonders of the ocean; if we penetrate into the subterraneous recesses of the globe; if we direct our view to the numerous objects of sublimity and of beauty to be found in

* The following sketch of Sir Walter Scott, the supposed author of some of the works alluded to, is given in Hazlitt's "Spirit of the Age, or Contemporary Portraits." "His mind receives and treasures up every thing brought to it by tradition or custom—it does not project itself beyond this into the world unknown, but mechanically shrinks back as from the edge of a precipice. The land of *pure reason* is to his apprehension like *Van Dieman's Land*, barren, miserable, distant, a place of exile, the dreary abode of savages, convicts, and adventurers. Sir Walter would make a bad hand of a description of the *millennium*, unless he would lay the scene in Scotland 500 years ago; and then he would want facts and worm-eaten parchments to support his drooping style. Our historical novelist firmly thinks, that nothing *is* but what *has been*—that the moral world stands still, as the material one was supposed to do of old—and that we can never get beyond the point where we actually are, without utter destruction, though every thing changes and will change, from what it was 300 years ago and what it is now; from what it is now, to all that the bigotted admirer of the good old times most dreads and hates."

every country; if we investigate the structure and economy of the animal and the vegetable tribes; if we raise our eyes to the rolling orbs of heaven; if we look back to the generations of old, and trace the history of ancient nations; if we contemplate the present state of civilized and of savage tribes. and the moral scenery which is every where displayed around us—shall we not find a sufficient variety of every thing which is calculated to interest, to instruct, and to *entertain* a rational mind? I am bold to affirm, that were a proper selection made of the *facts* connected with the system of nature, and with the history and the present state of human society, and were the sketches of such facts executed by the hand of a master, and interspersed with rational and moral reflections—volumes might be presented to the public, no less entertaining, and certainly far more instructive, than all the novels and romances which the human imagination has ever produced; and that, too, without distorting a single fact in the system of nature or of human society, or exciting a sentiment of admiration or of approbation of the exploits of warriors. If we wish to be amused with entertaining narrations and novel scenes, the narratives of adventurous voyagers and travellers, when written with spirit and animation, will supply us with entertainment scarcely inferior to that of the best written novel; and it is the reader's own fault, if he do not, from such sources, derive moral instruction. Such adventures as those of Mungo Park in Africa, and Captain Cochrane in Siberia, and such narratives as those of Byron, Brisson, Pierre Viaud, Anson, Cook, Bligh, Perouse, and others, abound with so many striking and affecting incidents, that the reader's attention is kept alive, and he feels as lively an interest in the fate of the adventurers, as is usually felt in that of the fictitious hero of a novel, or a romance.

If man were only the creature of a day, whose whole existence was confined within the limits of this sublunary scene, he might amuse himself either with facts or with fictions, or with any toys or gewgaws that happened to strike his fancy while he glided down the stream of time to the gulf of oblivion But if he is a being destined for eternity, the train of his thoughts ought to be directed to objects corresponding to his high destination, and all his amusements blended with those moral instructions which have an ultimate reference to the scene of his immortal existence. When I read one of our modern novels, I enjoy, for a few hours, a transitory amusement, in contemplating the scenes of fancy it displays, and in following the hero through his numerous adventures; I ad-

mire the force and brilliancy of the imagination of the writer (for I am by no means disposed to underrate the intellectual talent which has produced some of the works to which I allude,) but when I have finished the perusal, and reflect, that all the scenes which passed before my mental eye, were only so many unsubstantial images, the fictions of a lively imagination—I cannot indulge in rational or religious reflections on the subject, nor derive a single moral instruction, any more than I can do from a dream or a vision of the night. When I survey the scenes of creation; when I read the history of ancient nations; whem I peruse the authentic narratives of the voyager and traveller; when I search the records of revelation; and when I contemplate the present state of society around me,—I learn something of the character, the attributes, and the providence of God, and of the moral and physical state of mankind. From almost every scene, and every incident, I can deduce instructions calculated to promote the exercise of humility, meekness, gratitude, and resignation—to lead the mind to God as the source of felicity, and as the righteous governor of the world—and to impress the heart with a sense of the folly and depravity of man. But it is obvious, that no distinct moral instructions can be fairly deduced from scenes, circumstances, and events "which never did nor can take place."—Such, however, is, at present, the tide of public opinion on this subject, that we might as soon attempt to stem a mountain torrent by a breath of wind, or to interrupt the dashings of a mighty cataract by the waving of our hand, as to expect to counteract, by any considerations that can be adduced, the current of popular feeling in favour of novels, and tales of knights, and of tournaments; of warlike chieftains, and military encounters. Such a state of feeling, I presume, never can exist in a world where moral evil has never shed its malign influence.

Again, if we consider the sentiments and the conduct of many of our *Literary and Scientific characters*, we shall find that even philosophy has had very little influence, in counteracting the stream of malignity, and promoting the exercise of benevolence. Do not many of our literary characters in their disputes frequently display as keen resentments, and as malevolent dispositions, as the professed warrior, and the man of the world? and have they not sometimes resorted even to horsewhips and to pistols to decide their contests? In proof of this, need I refer to the gentlemen now or formerly connected with the "Edinburgh Magazine," "Blackwood's Magazine," the "London Magazine," the "Quarterly Re-

view," and other periodical works—and to the mean jealousies and contentions which have been displayed, and the scurrilous paragraphs which have been written by various descriptions of competitors for literary fame? Such a display of temper and conduct in men of professed erudition, is not only inconsistent with moral principle, and the dignity of true science, but has a tendency to hold up philosophy and substantial knowledge to the scorn and contempt both of the Christian and of the political world.

Again, is it an evidence that benevolence forms a prominent character of modern civilized society, when philanthropists, who have devoted their substance and their mental activities to the promotion of the best interests of mankind; and when men of science, who have enlarged the sphere of our knowledge, and improved the useful arts, are suffered to pine away in penury and neglect, and to descend into the grave, without even a "frail memorial" to mark the spot where their mortal remains are deposited; while, on the warrior, who has driven the ploughshare of destruction through the world, and wounded the peace of a thousand families, enormous pensions are bestowed, and trophies erected to perpetuate his memory to future generations? And how comes it to pass, if benevolence and justice be distinguishing features of our age and nation, that authors, whose writings afford instruction and entertainment to a numerous public, are frequently suffered to pine away in anxiety and distress, and to remain in hopeless indigence, while publishers and booksellers are fattening on the fruit of their labours? Yet, while we leave them to remain in abject penury, during life,—no sooner have their spirits taken their flight into the world unknown, than subscriptions are set on foot, statues and mausoleums are erected, flattering inscriptions are engraved on their tombs, and anniversary dinners are appointed to celebrate their memories. Such displays of liberality might have been of essential benefit to the individuals, while they sojourned within the limits of this sublunary sphere; but they are altogether futile and superfluous in relation to the separate spirits, which are now placed forever beyond the reach of such vain pageantry and posthumous honours.

If we now attend, for a little, to the *Penal Codes* of civilized nations, we shall find them, not only glaringly deficient in a spirit of benevolence, but deeply imbued with a spirit of cruelty and revenge. The great object of all civil punishments, ought to be, not only the prevention of crimes, but also the reformation of the criminal, in order that a conviction

of the evil of his conduct may be impressed upon his mind, and that he may be restored to society as a renovated character. When punishments are inflicted with a degree of severity beyond what is necessary to accomplish these ends, the code which sanctions them, becomes an engine of cruelty and of injustice. But, the reformation, and the ultimate happiness of the criminal, never seem to have been once taken into consideration, in the construction of the criminal codes of any nation in Europe. The infliction of *pain*, and even of *torture*, and of every thing that is degrading and horrible, to a degree far beyond what is necessary for the security of the public, and which has no other tendency than to harden the culprit, seems to have been the great object of the framers of our penal statutes. If a man has committed an offence against society, he is either confined to a jail, thrown into a dungeon, loaded with irons, whipped through the streets, banished to a distant land, hung upon a gallows, or broken on the wheel. No system of moral regimen, calculated to counteract his criminal habits, to impart instruction to his mind, and to induce habits of industry and temperance, (except in a few insulated cases) has yet been arranged by our legislators, so as to render punishment a blessing to the criminal, and to the community which he has injured.

The following circumstances, in relation to punishments, manifest a principle both of folly and of malignity in the arrangements of our criminal jurisprudence.—In the first place, The present system of our prison discipline, instead of operating to prevent the increase of crime, has a direct and inevitable tendency to produce vice and wretchedness, and to render our jails the nurseries of every depraved propensity, and of every species of moral turpitude. From the indiscriminate association of the young and the old, and of persons charged with every degree of criminality, the youthful and inexperienced culprit is soon tutored in all the arts of fraud, deception, and robbery, and prepared for acting a more conspicuous and atrocious part on the theatre of crime. "I make no scruple to affirm," says Mr. Howard, "that, if it were the aim and wish of magistrates to effect the destruction, present and future, of young delinquents, they could not desire a more effectual method than to confine them in our prisons." Of the truth of this position, the reader will find an ample and impressive proof in the Honourable T. F. Buxton's "Inquiry whether crime and misery are produced or prevented by our present system of Prison Discipline."

In the second place, The disproportion between crimes

and punishments, and the sanguinary character of every civilized code of penal statutes, are directly repugnant to every principle of justice and benevolence. The punishment assigned by the law to the man who steals a sheep, or pilfers a petty article of merchandise, is the same as that which it inflicts on the miscreant, who has imbrued his hands in his father's blood. In France, prior to the revolution, the punishment of robbery, either with or without murder, was the same; and hence it happened, that robbery was seldom or never perpetrated without murder. For, when men see no distinction made in the nature and gradations of punishment, they will be generally led to conclude, that there is no distinction in the guilt. In our own country, it is a melancholy truth, that, among the variety of actions which men are daily liable to commit, no less than *one hundred and sixty* have been declared, by act of parliament, to be felonies, without benefit of clergy; or, in other words, to be worthy of instant death.* It is an indelible disgrace to an age which boasts of its being enlightened with the beams of science and of religion, that laws, framed in an ignorant and barbarous age, and intended to apply to temporary or fortuitous occurrences, should still be acted upon, and stand unrepealed in the criminal codes of the nations of Europe, in the 19th century of the Christian era, when so many distinguished writers have demonstrated their futility, their injustice, and their inadequacy for the prevention of crime. For, instead of diminishing the number of offenders, experience proves, that crimes are almost uniformly increased, by an undue severity of punishment. This was strikingly exemplified in the reign of Henry VIII. remarkable for the abundance of its crimes, which certainly did not arise from the mildness of punishment. In that reign alone, says his historian, *seventy-two thousand executions* took place, for robberies alone, exclusive of the religious murders which are known to have been numerous,—amounting, on an average, to *six executions a day*, Sundays included, during the whole reign of that monarch.

In the next place, The *shocking and unnecessary cruelties* which are frequently invicted upon criminals, are inconsistent with every principle of reason and of justice, and revolting to every feeling of humanity. If the forfeiture of life, ought, in any case, to be resorted to as the punishment of certain crimes, humanity dictates, that it should be accompanied with as little pain as possible to the unfortunate criminal. But, man, even

* Ency. Brit. Art. *Crime.*

civilized man, has glutted his savage disposition, by inventing tortures to agonize his fellow-man, at which humanity shudders. It is not enough, that a poor unfortunate wretch, in the prime of life, whom depravity has hurried to the commission of crime, should be deprived of his mortal existence,—his soul must be harrowed up at the prospect of the prolonged torments which he must endure, before his spirit is permitted to take its flight to the world unknown. Instead of simply strangling or beheading the unhappy criminal, his flesh must be torn with pincers, his bones dislocated, his hands chopped off, or his body left to pine away in exquisite torments, amidst devouring flames. In Sweden, murder is punished by beheading and quartering, after having previously chopped off the hand. In Germany, Poland, Italy, and other parts of the continent, it was customary, and, I believe, still is, in some places, to put criminals to death, by breaking them alive on the wheel. The following account is given, by a traveller, who was in Berlin, in 1819, of the execution of a man for murder, which shows that the execution of criminals, in Prussia, is frequently distinguished by a species of cruelty worthy of the worst days of the inquisition. Amidst the parade of executioners, officers of police, and other judicial authorities, the beating of drums, and the waving of flags and colours, the criminal mounted the scaffold. No ministers of religion appeared to gild the horrors of eternity, and to soothe the agonies of the criminal; and no repentant prayer closed his quivering lips. "Never," says the narrator, "shall I forget the one bitter look of imploring agony that he threw around him, as immediately on stepping on the scaffold, his coat was rudely torn from off his shoulders. He was then thrown down, the cords fixed round his neck, which were drawn until strangulation almost commenced. Another executioner then approached, bearing in his hands a heavy wheel, bound with iron, with which he violently struck the legs, arms, and chest, and lastly the head of the criminal. I was unfortunately near enough to witness his mangled and bleeding body still convulsed. It was then carried down for interment, and, in less than a quarter of an hour from the beginning of his torture, the corpse was completely covered with earth. Several large stones, which were thrown upon him, hastened his last gasp · *he was mangled into eternity!*"

In Russia, the severest punishments are frequently inflicted for the most trivial offences. The *knout* is one of the most common punishments in that country. This instrument is a thong made of the skin of an elk or of a wild ass, so hard that

a single stroke is capable of cutting the flesh to the bone The following description is given by *Olearius* of the manner in which he saw the knout inflicted on eight men, and one *woman*, only for selling brandy and tobacco without a license. "The executioner's man, after stripping them down to the waist, tied their feet, and took one at a time on his back. The executioner stood at three paces distance, and, springing forward with the knout in his hand,—whenever he struck, the blood gushed out at every blow. The men had each twenty-five or twenty-six lashes; the woman, though only sixteen, fainted away. After their backs were thus dreadfully mangled, they were tied together two and two; and those who sold tobacco having a little of it, and those who sold brandy a little bottle put about their necks; they were then whipped through the city of Petersburgh for about a mile and a half, and then brought back to the place of their punishment, and dismissed." That is what is termed the *moderate* knout; for when it is given with the utmost severity, the executioner, striking the flank under the ribs, cuts the flesh to the bowels; and, therefore, it is no wonder that many die of this inhuman punishment.—The punishment of the pirates and robbers who infest the banks of the Wolga, is another act of savage cruelty common to Russia. A float is built, whereon a gallows is erected, on which is fastened a number of iron hooks, and on these the wretched criminals are hung alive by the ribs. The float is then launched into the stream, and orders are given to all the towns and villages on the borders of the river, that none, upon pain of death, shall afford the least relief to any of these wretches. These malefactors sometimes hang, in this manner, three, four, and even five days alive. The pain produces a raging fever, in which they utter the most horrid imprecations, imploring the relief of water and other liquors.* During the reign of Peter the Great, the robbers who infested various parts of his dominions, particularly the banks of the Wolga, were hung up in this manner by hundreds and thousands, and left to perish in the most dreadful manner. Even yet, the boring of the tongue, and the cutting of it out, are practised in this country as an inferior species of punishment. Such cruel punishments, publicly inflicted, can have no other tendency than to demoralize the minds of the populace, to blunt their natural feelings, and to render criminal characters still more desperate: and hence we need not wonder at what travellers

* See Hanway's "Travels through Russia and Persia"—Salmon's "Present State of all Nations," vol. 6. Guthrie's Geography, &c.

affirm respecting the Russians, that they are very indifferent as to life or death, and undergo capital punishments with unparalleled apathy and indolence.

Even among European nations more civilized than the Russians, similar tortures have been inflicted upon criminals. The execution of *Damiens*, in 1757, for attempting to assassinate Louis XV. King of France, was accompanied with tortures, the description of which is sufficient to harrow up the feelings of the most callous mind—tortures, which could scarcely have been exceeded in intensity and variety, although they had been devised and executed by the ingenuity of an infernal fiend. And yet, they were beheld with a certain degree of apathy by a surrounding populace; and even counsellors and physicians could talk together about the best mode of tearing asunder the limbs of the wretched victim, with as much composure as if they had been dissecting a dead subject, or carving a pullet. Even in Britain, at no distant period, similar cruelties were practised. Those who are guilty of high treason are condemned, by our law, "to be hanged on a gallows for some minutes; then cut down, *while yet alive*, the heart to be taken out and exposed to view, and the entrails burned." Though the most cruel part of this sentence has never been actually inflicted in our times, yet it is a disgrace to Britons that such a statute should still stand unrepealed in our penal code.—The practice, too, of *torturing* supposed criminals for the purpose of extorting a confession of guilt, was, till a late period, common over all the countries of Europe; and, if I am not mistaken, is still resorted to, in several parts of the Continent. Hence, Baron Bielfeld, in his "Elements of Universal Erudition," published in 1770, lays down as one of the branches of criminal jurisprudence, "*The different kinds of tortures for the discovery of truth.*" Such a practice is not only cruel and unjust, but absurd in the highest degree, and repugnant to every principle of reason. For, as the Marquis Beccaria has well observed, "It is confounding all relations to expect that a man should be both the accuser, and the accused, and *that pain should be the test of truth;* as if truth resided in the muscles and fibres of a wretch in torture. By this method, the robust will escape, and the feeble be condemned.—To discover truth by this method, is a problem which may be better resolved by a mathematician than a judge, and may be thus stated: *The force of the muscles and the sensibility of the nerves of an innocent person being given,*

it is required to find the degree of pain necessary to make him confess himself guilty of a given crime."*

If the confined limits of the present work had admitted, I might have prosecuted these illustrations to a much greater extent. I might have traced the operations of malevolence in the practice of that most shocking and abominable traffic, the *Slave Trade*—the eternal disgrace of individuals and of nations calling themselves *civilized*. This is an abomination which has been encouraged by almost every nation in Europe, and even by the enlightened States of America. And although Great Britain has formally prohibited, by a law, the importation of slaves from Africa; yet, in all her West Indian colonies, slavery in its most cruel and degrading forms still exists; and every proposition, and every plan for restoring the negroes to their natural liberty, and to the rank which they hold in the scale of existence, is pertinaciously resisted by *gentlemen* planters, who would spurn at the idea of being considered as either infidels or barbarians. They even attempt to deprive these degraded beings of the chance of obtaining a happier existence in a future world, by endeavouring to withhold

* See Beccaria's "Essay on Crimes and Punishments," p. 52. 56. The following is a brief summary of the principal punishments that have been adopted by men, in different countries, for tormenting and destroying each other. *Capital* punishments—Behcading, strangling, crucifixion, drowning, burning, roasting, hanging by the neck, the arm, or the leg; starving, sawing, exposing to wild beasts, rending asunder by horses drawing opposite ways; shooting, burying alive, blowing from the mouth of a cannon, compulsory deprivation of sleep, rolling in a barrel stuck with nails, cutting to pieces, hanging by the ribs, poisoning, pressing slowly to death, by a weight laid on the breast; casting headlong from a rock, tearing out the bowels, pulling to pieces with red hot pincers, stretching on the rack, breaking on the wheel, impaling, flaying alive, cutting out the heart, &c. &c. &c. Punishments short of death have been such as the following. Fine, pillory, imprisonment; compulsory labour at the mines, galleys, highways, or correction-house; whipping, bastonading; mutilation by cutting away the ears, the nose, the tongue, the breasts of women, the foot, the hand; squeezing the marrow from the bones with screws or wedges, castration, putting out the eyes; banishment, running the gauntlet, drumming, shaving off the hair, burning on the hand or forehead; and many others of a similar nature. Could the ingenuity of the inhabitants of *Tophet* have invented punishments more cruel and revolting? Has any one of these modes of punishment a tendency to reform the criminal, and promote his happiness? On the contrary, have they not all a direct tendency to irritate, to harden, and to excite feelings of revenge? Nothing shows the malevolent dispositions of a great portion of the human race, in so striking a light, as the punishments they have inflicted on one another; for these are characteristic, not of insulated individuals only, but of *nations*, in their collective capacity

from them the means of instruction, and by persecuting their instructors. "In *Demerara* alone there are 76,000 immortal souls linked to sable bodies, while there are but 3,500 whites; and yet, for the sake of these three thousand whites, the seventy-six thousand, with all their descendants, are to be kept in ignorance of the way of salvation, for no other purpose than to procure a precarious fortune for a very few individuals out of their sweat and blood." Is such conduct consistent with the spirit of benevolence, or even with the common feelings of humanity?—I might have traced the same malignant principle, in the practice of a set of men denominated *wreckers*, who, by setting up false lights, allure mariners to destruction, that they may enrich themselves by plundering the wrecks—in the *warlike dispositions* of all the governments of Europe, and the enormous sums which have been expended in the work of devastation, and of human destruction, while they have refused to give the least *direct* encouragement to philanthropic institutions, and to the improvement of the community in knowledge and virtue—an in that spirit of tyranny, and thirst for despotic power, which have led them to crush the rising intelligence of the people, and to lend a deaf ear to their most reasonable demands. For, there is no government on this side of the Atlantic, so far as I know, that has ever yet formed an institution for promoting the objects of general benevolence, for counteracting the baleful effects of depravity and igno rance, and for enlightening the minds of the people in usefui knowledge; or which has even contributed a single mite to encourage such institutions after they were set on foot by the people themselves. Knowledge is simply *permitted* to be diffused; it is never directly encouraged; its progress is frequently obstructed; and, in some instances, it is positively interdicted, as appears from the following barbarous edict, published in the year 1825.—"A royal Sardinian Edict directs, that henceforth no person shall learn to read or write who cannot prove the possession of property above the value of 1500 livres, (or about £60 sterling.) The qualification for a student is the possession of an income to the same amount."* Such is the firm determination of many of the kings and princes of Europe to hold their subjects in abject slavery and ignorance; and such is the desperate tendency of proud ambition, that they will rather suffer their thrones to shake and totter beneath them, than give encouragement to liberal opinions, and to the general diffusion of knowledge.—But, instead

* Hamburgh Paper, August, 1825.

of illustrating such topics in minute detail, I shall conclude this section by presenting a few miscellaneous facts, tending to corroborate several of the preceding statements, and to illustrate the moral state of the civilized world.

The following statement, extracted from "Neale's Travels through Germany, Poland, Moldavia, and Turkey," exhibits a faint picture of the state of morals in Poland. "If ever there was a country," says Mr. Neale, "where 'might constitutes right,' that country was Poland, prior to its partition." The most dreadful oppression, the most execrable tyranny, the most wanton cruelties were daily exercised by the nobles upon the unfortunate peasants.—Let us quote a few facts; they will speak volumes. A Polish peasant's life was held of the same value with one of his horned cattle; if his lord slew him, he was fined only 100 Polish florins, or £2 : 16, sterling. If, on the other hand, a man of ignoble birth dared to raise his hand against a nobleman, death was the inevitable punishment. If any one presumed to question the nobility of a magnate, he was forced to prove his assertion, or suffer death; nay, if a powerful man chose to take a fancy to the field of his humbler neighbour, and to erect a landmark upon it, and if that landmark remained for three days, the poor man lost his possession. The atrocious cruelties that were habitually exercised, are hardly credible. A Masalki caused his hounds to devour a peasant who happened to frighten his horse. A Radzivil had the belly of one of his subjects ripped open, to thrust his feet into it, hoping thereby to be cured of a malady that had tormented him.

One of the most infallible signs of a degraded state of morals in any country, is the corrupt administration of justice. As specimens of Polish justice, Mr. Neale mentions the case of a merchant of Warsaw, whom it cost 1400 ducats to procure the conviction and execution of two robbers who had plundered him; and another case still more flagrant, that of a peasant who had apprehended an assassin, and who, on taking him to the Staroste, was coolly dismissed with the prisoner, and the corpse of the murdered person which he had brought in his wagon; because he had not ten ducats—the fee demanded by the magistrate for his interference.—"During the reign of Stanislaus Poniatowsky, a petty noble having refused to resign to Count Thisenhaus his small estate, the Count invited him to dinner, as if desirous of amicably adjusting the affair; and whilst the knight, in the pride of his heart at such unexpected honour, assiduously plied the bottle, the Count despatched some hundreds of peasants with axes, ploughs, and

wagons, ordering the village, which consisted only of a few wooden buildings, to be pulled down, the materials carried away, and the plough to be passed over the ground which the village had occupied. This was accordingly done. The nobleman, on his return home in the evening, could find neither road, house, nor village. The master and his servant were alike bewildered, and knew not whether they were dreaming or had lost the power of discrimination; but their surprise and agony were deemed so truly humorous, that the whole court was delighted with the joke!" How depraved must be the state of moral feeling, when the injustice inflicted upon fellow-creatures, and the miseries they endure, become the subjects of merriment and derision!—"The morals of the people of Poland," says Mr. Neale, "were, and continue to be, nearly at the lowest point of debasement. Female chastity is a pheno menon; while the male sex are proportionally profligate. Drunkenness, gluttony, and sensuality, prevail to a degree unknown in other countries in Europe."

The following extract from Mr. Howison's "Foreign Scenes and Travelling Recreations," will convey some idea of the state of morals in the island of Cuba. "Nothing can be worse," says Mr. H., "than the state of society in Havana. The lower classes are all alike dissolute and unprincipled. Assassinations are so frequent that they excite little attention; and assault and robbery are matters of course, when a man passes alone and at night through a solitary quarter of the town. Several assassinations take place in the streets every week." This depraved and lawless state of things may be ascribed to three causes: the inefficiency of the police; the love of gaming and dissipation which prevails among the lower orders; and the facility with which absolution of the greatest crimes may be obtained from the priests. In fact, the Catholic religion, as it now exists in Cuba, tends to encourage rather than to check vice. We shall suppose, for example, that a man makes himself master of 100 dollars by robbing or by murdering another; and that the church grants him absolution for half the sum thus lawlessly obtained; it is evident that he will gain 50 dollars by the whole transaction, and think himself as innocent as he was before he committed the crime. No man need mount the Havana scaffold, whatever be his crime, if he has the means of ministering to the rapacity of the church, and of bribing the civil authorities. A poor friendless criminal is executed in a few days after sentence is pronounced upon him; but a person of wealth and influence generally manages to put off capital punishment for a series of

years, and at last get it commuted to fine and imprisonment. Of these depraved practices, Mr. Hewison states several striking examples.—Those statements of Mr. H. in reference to the moral state of Cuba, I find corroborated by a short account of this island in the Monthly Magazine for March 1820, page 120. "They act here very frequently those sacred mysteries which so delighted our good forefathers. I have witnessed (says the writer) the triumph of the *Ave Maria*, a tragi-comedy, which closes with the sudden appearance, in the midst of a theatre, of a chivalrous worthy, mounted on a real horse, shaking at the end of a lance the bloody head of an infidel. This horrid exhibition excited a titter of enjoyment in all the spectators. The *ladies*, in particular, seemed to be highly entertained;—no fainting fits, no nervous attacks. How could a mere fiction agonize the blunt feelings of women, hardened by the spectacle of bull-fights, and almost every day meeting with the dead body of some human being who has been assassinated?"

There is no situation in which human beings can be placed, where we should more naturally expect the manifestation of benevolent affections, than in those scenes of danger where all are equally exposed to deep distress, and where the exercise of sympathy and kindness is the only thing that can alleviate the anguish of the mind. When the prospect of immediate death, or of prolonged agonies even more dreadful than the simple pain of dissolution, is full before the mind, one should think that ferocious dispositions would be instantly curbed, and kindly affections begin to appear. Yet, even in such situations, it frequently happens, that feelings of malevolence and revenge, and all the depraved passions, are most powerfully excited to action.—The following facts will tend to illustrate this remark. Mr. Byron was shipwrecked, in a violent storm on the coast of South America. A mountainous sea broke over the ship; she was laid on her beam ends; darkness surrounded them; nothing was to be seen but breakers all around; and every soul on board looked upon the present minute as his last. "So terrible was the scene of foaming breakers around us," says Mr. B. "that one of the bravest men we had could not help expressing his dismay at it, saying, it was too shocking a sight to bear." Even in this dreadful situation, malignant passions began to appear; and, like the dashing waves around, to rage with unbounded violence. No sooner had the morning thrown a ray of light over the dismal gloom, and a faint glimpse of land was perceived, than many of the crew who, but a few minutes before, had shewn the strongest

signs of despair, and were on their knees praying for mercy, "grew extremely riotous, broke open every chest and box that was at hand. stove in the heads of casks of brandy and wine, and got so drunk that some of them were drowned on board, and lay floating about the decks for some days after." After the greater part, to the number of 150 persons, had got to shore—"the boatswain and some of the people would not leave the ship so long as there was any liquor to be got at; they fell to beating every thing to pieces that came in their way, and carrying their intemperance to the greatest excess, broke open chests and cabins for plunder that could be of no use to them. So earnest were they in this wantonness of theft, that one man had evidently been murdered on account of some division of the spoil, or for the sake of the share that fell to him, having all the marks of a strangled corpse." The same malignant dispositions were displayed, in numerous instances, during their abode on the desolate and barren island on which they had been thrown, notwithstanding the hunger, the rains, the cold, and the attacks of wild beasts to which they were all equally exposed.*

There is, perhaps, no occurrence that has happened in modern times, which so strikingly displays the desperate malignity of human beings in the midst of danger, as the conduct of the crew of the Medusa Frigate, while tossing on the *raft* by which they endeavoured to save themselves, after that vessel had been shipwrecked. The Medusa was stranded, in the month of June, 1816, on the bank of Arguin, near the western coast of Africa. A raft was hastily constructed, which was but scantily supplied with provisions. There were five boats, which contained in all about 240 persons; and upon the raft, there embarked about 150 individuals. The boats pushed off in a line, towing the raft, and assuring the people on board that they would conduct them safely to land. They had not proceeded, however, above two leagues from the wreck, when they, one by one, cast off the tow lines, and abandoned the raft to its fate. By this time the raft had sunk below the surface of the water to the depth of three feet and a half, and the people were so squeezed one against another, that it was found impossible to move; fore and aft they were up to the middle in water. Night at length came on; the wind freshened; the sea began to swell; about midnight the weather became very stormy, and the waves broke over them in every direction. Tossed by the waves from one end to the other, and some-

* See Byron's "Narrative of the Loss of the Wager Man of War."

times precipitated into the sea; floating between life and death; mourning over their own misfortunes; certain of perishing, yet contending for the remains of existence with that cruel element which menaced to swallow them up—such was their situation till break of day, when a dreadful spectacle presented itself. Ten or twelve unhappy men, having their extremities jammed between the spars of the raft, had perished in that situation, and others had been swept away by the violence of the waves.—All this, however, was nothing to the dreadful scene which took place the following night. "Already," says one narrator, "was the moral character of the people greatly changed. A spirit of sedition spread from man to man, and manifested itself by the most furious shouts." Night came on; the heavens were obscured with thick clouds; the wind rose, and with it the sea; the waves broke over them every moment; numbers were swept away, and several poor wretches were smothered by the pressure of their comrades. Both soldiers and sailors resolved to soothe their last moments by drinking to excess; they became deaf to the voice of reason; boldly declared their intention of murdering their officers; and, cutting the ropes which held the rafts together, one of them seizing an axe, actually began the dreadful work. The officers rushed forward to quell the tumult, and the man with the hatchet was the first that fell—the stroke of a sabre terminated his existence. One fellow was detected secretly cutting the ropes, and was immediately thrown overboard; others destroyed the shrouds and haulyards; and the mast, destitute of support, immediately fell on a captain of infantry, and broke his thigh; he was instantly seized by the soldiers and thrown into the sea, but was saved by the opposite party. About an hour after midnight the insurrection burst forth anew. They rushed upon the officers like desperate men, each having a knife or a sabre in his hand; and such was the fury of the assailants, that they tore their flesh, and even their clothes with their teeth. There was no time for hesitation; a general slaughter took place, and the raft was strewed with dead bodies. On the return of day, it was found that, in the course of the preceding night of horror, *sixty-five* of the mutineers had perished, and two of the small party attached to the officers. A third night of horror approached, distinguished by the piercing cries of those whom hunger and thirst devoured; and the morning's sun showed them a dozen unfortunate creatures stretched lifeless on the raft. The fourth night was marked by another massacre. Some Spaniards and Italians conspired to throw the rest into the sea. A Spaniard was the

first to advance with a drawn knife; the sailors seized him and threw him into the sea. The Italian seeing this, jumped overboard; the rest were mastered, and order was restored. But, before the ship Argus came to their relief, of the 150 that embarked on the raft, 15 unhappy creatures only remained, covered with wounds and bruises, almost naked, stripped of their skin, shrivelled with the rays of the sun, their eyes hollow, and their countenances savage.—Such are the dreadful effects of *malignity*, which produces more sufferings and fatal effects, than the most tremendous elements of nature!

A certain portion of the same spirit was lately displayed, by several individuals, on board of the Kent East Indiaman. In the midst of a most violent gale, in the Bay of Biscay, when the sea was running mountains high, this vessel, containing about 600 persons, took fire, in consequence of the spirits from a stoved cask having communicated with a lamp; and all hopes of safety became extinguished, till the ship Cambria, Captain Cooke, hove in sight. But the danger of passing from one ship to the other, in boats, in such a tempestuous sea, rendered the preservation of the passengers and crew in a degree doubtful. Yet, in the midst of the danger, the alarm and the anguish which accompanied this tremendous scene, we are told by the narrator, page 24, that "it was suspected that one or two of those who perished, must have sunk under the weight of their spoils; the same individuals having been seen eagerly plundering the cuddy cabins." And, a little afterwards, page 31, he adds: "Some time after the shades of night had enveloped us, I descended to the cuddy in quest of a blanket to shelter me from the increasing cold, and the scene of desolation that there presented itself was melancholy in the extreme. The place, which only a few short hours before had been the seat of kindly intercourse, and of social gaiety, was now entirely deserted, save by a few miserable wretches, who were either stretched in irrecoverable intoxication on the floor, or prowling about, like beasts of prey, in search of plunder."*

* See a "Narrative of the Loss of the Kent East Indiaman, by fire, in the Bay of Biscay, on the 1st of March, 1825, by a Passenger," supposed to be Major Macgregor.—The humanity and intrepidity displayed, amidst the heart-rending scene which this narrative describes—by Captain Cobb of the Kent; by Messrs. Thompson, Fearon, Macgregor, and the other officers, and many of the soldiers; by Captain Cooke of the Cambria, his crew, and the Cornish miners—is above all praise. Their benevolent and heroic conduct at that alarming crisis, is far more deserving of a public monument being raised for its commemoration, than that

The following is a short description of the moral character of the inhabitants of Carolina, and of one of the *amusements* of a people who boast of their liberty and their civilization,—as it is found in "Morse's American Geography." "The citizens of North Carolina who are not better employed, spend their time in drinking, or gaming at cards or dice, in cock-fighting, or horse-racing. Many of the interludes are filled up with a boxing match; and these matches frequently become memorable by feats of *gouging*. This *delicate* and *entertaining* diversion is thus performed: When two boxers are worried with fighting and bruising each other, they come, as it is called, to close quarters; and each endeavours to twist his fore-fingers in the ear-locks of his antagonist. When these are fast clenched, the thumbs are extended each way to the nose, and *the eyes gently twined out of their sockets*. The victor, for his expertness, *receives shouts of applause* from the sporting throng, *while his poor eyeless antagonist is laughed at for his misfortune*. In a country that pretends to any degree of civilization, one would hardly expect to find a prevailing custom of putting out the eyes of each other. Yet this more than barbarous custom is prevalent in both the Carolinas, and in Georgia among the lower class of people." —"Lord, what is man!" In a savage and a civilized state—in infancy and in manhood—in his games and diversions—in the instructions by which he is trained—in the remarks he makes upon his neighbours—in the sports and amusements in which he indulges—in his literary pursuits and lucubrations—in his system of rewards and punishments—in his intercourses and contests with communities and nations—in his commercial transactions—in his judicial administrations—in the height of prosperity—and in scenes of danger, and of the deepest distress,—a principle of malignity is for ever operating to destroy his comforts, and to undermine the foundation of his happiness!

The above sketches may suffice, in the mean time, as specimens of some of the prominent dispositions of that portion of

of many of our military heroes, in honour of whom so many trophies have been erected. If men, who have been instrumental in destroying the lives and the happiness of hundreds and of thousands, have pensions bestowed on them, and are exalted to posts of honour, surely those who have exerted their energies in preserving the lives of hundreds, and in preventing the anguish of thousands, ought not to be suffered to sink into oblivion, or to pass unrewarded. It is, I presume, *one* reason among others, why virtue is so little practised, that it is seldom rewarded according to its merit.

the human race who have assumed to themselves the character of *civilized nations*. It will readily be admitted, by most of my readers, that the dispositions displayed in the instances I have selected, are all directly repugnant to the principle of benevolence recognised in the divine law, and tend to undermine the happiness of intelligent beings.—I shall now conclude with a very brief sketch of the conduct of Christians, and of Christian societies towards each other, and of the leading traits of character which appear in the religious world.

SECTION IV.

Moral state of the professing Christian world.

I have already endeavoured to show, that Christianity is a religion of *love;* that its facts, its doctrines, and its moral precepts, are all calculated to promote "peace on earth," and to form mankind into one affectionate and harmonious society. This glorious and happy effect, in the first instance, it actually produced. We are told, in the history of the Apostles, that the multitudes who were converted to the Christian faith, by the powerful sermon delivered by Peter on the day of Pentecost, had their malignant propensities subdued, and their minds animated with an ardent affection for each other: and, as a practical proof of the operation of this noble principle, "they had all things common, and sold their possessions and goods, and parted them to all, as every man had need." During the early ages of Christianity, a goodly portion of the same spirit was manifested by the greater part of those who had enrolled themselves as the disciples of Christ. Even in the midst of the reproaches, and the severe persecutions to which they were subjected during the two first centuries of the Christian era, a meek and forgiving disposition, and a spirit of benevolence towards one another, and towards all men, distinguished them from the heathen around, and constrained even their enemies to exclaim, "Behold how these Christians love one another!"—But no sooner was the Christian Church amalgamated with the kingdoms of this world, in the reign of Constantine, than its native purity began to be tainted, and Pagan maxims, and worldly ambition, began to be blended with the pure precepts and the sublime doctrines

of the Gospel. Many of its professed adherents, overlooking the grand practical bearings of the Christian system, began to indulge in vain speculations on its mysterious doctrines; to substitute a number of unmeaning rites and ceremonies in the room of love to God and to man; and even to persecute and destroy all those who refused to submit to their opinions and decisions. Pride, and a desire of domination, usurped the place of meekness and humility; and the foolish mummeries of monastic superstition, and the austerities of the *Ascetics*, were substituted in the room of the active duties of justice and beneficence. Saints were deified; the power of the clergy was augmented; celibacy was extolled; religious processions were appointed; pilgrimages were undertaken to the tombs of the martyrs; monasteries and nunneries, without number, were erected; prayers were offered up to departed saints; the Virgin Mary was recognised as a species of inferior deity; the sign of the cross was venerated as capable of securing victory in all kinds of trials and calamities, and as the surest defence against the influence of malignant spirits; the bishops aspired after wealth, magnificence, and splendour; errors in religion were punished with civil penalties and bodily tortures; and the most violent disputes and contentions convulsed every section of the Christian world; while the mild and beneficent virtues of the religion of Jesus were either discarded, or thrown into the shade.

Of these, and similar dispositions and practices, details might be exhibited which would fill many volumes, and which would carry conviction to every impartial mind, that the true glory of Christianity was sadly tarnished and obscured, and its heavenly spirit almost extinguished amidst the mass of superstitious observances, of vain speculations, and of angry feuds and contentions. Millot, when adverting to the state of the Church in the days of Constantine, and the succeeding emperors, justly remarks: "The disciples of Christ were inspired with mutual feuds, still more implacable and destructive than the factions which were formed for or against different emperors. The spirit of contention condemned by St Paul became almost universal. New sects sprung up incessantly, and combated each other. Each boasted its apostles, gave its sophisms for divine oracles, pretended to be the depository of the faith, and used every effort to draw the multitude to its standard. The church was filled with discord: bishops anathematized bishops; violence was called in to the aid of argument, and the folly of princes fanned the flame which spread with so destructive rage. They played the

theologists, attempted to command opinions, and punished those whom they could not convince. The laws against idolaters were soon extended to heretics; but what one emperor proscribed as heretical, was to another sound doctrine. What was the consequence? The clergy, whose influence was already great at court, and still greater among the people, began to withdraw from the sovereign authority that respect which religion inspires. The popular ferments being heightened by the animosity of the clergy, prince, country, law, and duty, were no longer regarded. Men were Arians, Donatists, Priscillianists, Nestorians, Eutychians, Monotholites, &c. but no longer citizens; or rather, every man became the mortal enemy of those citizens whose opinions he condemned.—This unheard-of madness, for irreconcilable quarrels on subjects that ought to have been referred to the judgment of the Church, *never abated amidst the most dreadful disasters.* Every sect formed a different party in the state, and their mutual animosities conspired to sap its foundations."*

At the period to which these observations refer, it appears that two erroneous maxims generally prevailed, which tended to undermine the moral system of revelation, and which were productive of almost all the tumults, massacres, and disasters, which distinguished that era of the Christian church. These were, 1. That religion consists chiefly in the belief of certain abstract and incomprehensible dogmas, and in the performance of a multitude of external rites and ceremonies: and, 2. That all heresies or differences of opinion on religious points, ought to be extirpated by the strong arm of the civil power. Than such maxims, nothing can be more repugnant to reason, more subversive of genuine morality, or more inconsistent with the spirit and genius of the Christian religion. And yet, to this very hour, they are recognised and acted upon by more than three-fourths of the Christian world, notwithstanding the melancholy examples which history has furnished of their futility, and their pernicious tendency.—The narrow limits to which I am confined will permit me to state only two or three instances in reference to the period to which I allude.

Theodosius, one of the emperors, who commenced his reign in the year 379, and who received baptism during a dangerous distemper, in the second year of it, professed great zeal in favour of religion. By a law addressed to the people of Constantinople. he enacted, "That all subjects shall profess

*Millot's Modern History, vol. i.

the catholic faith with regard to the articles of the Trinity; and that they who do not conform shall ignominiously be called heretics, until they shall feel the vengeance of God and our own, according as it shall please Divine providence to inspire us." He declared apostates and Manicheans incapable of making a will, or receiving any legacy; and having pronounced them worthy of death, the people thought they had a right to kill them as proscribed persons. He enacted a law, condemning to the flames *cousins german* who married without a special license from the emperor. He established *inquisitors* for the discovery of heretics. He drove the Manicheans* from Rome as infamous persons, and, on their death, ordered their goods to be distributed among the people. Yet with all this religious zeal, he, on one occasion, gave orders for a universal massacre at Thessalonica, because some persons of distinction had been killed in a sedition at the time of the races. The inhabitants were caused to assemble in the circus, under pretence of an exhibition of games, and slaughtered without distinction of age. Seven thousand, according to some, and fifteen thousand, according to others, the greatest part unquestionably innocent, were thus sacrificed to atrocious revenge.† Leo, another emperor, "commanded every person to be baptised, under pain of banishment, and made it capital to relapse into idolatry, after the performance of the ceremony;" just as if Christians could be made by a forced baptism, or by a law of the state. Such edicts clearly showed, that, whatever zeal princes or the clergy might manifest in favour of the Christian religion, they were grossly ignorant of its true spirit, and of the means by which its benevolent objects were to be accomplished.

As a specimen of the manner in which such edicts were sometimes carried into effect, the following instance may be stated. Hypatia, daughter of the celebrated Geometrician, Theon of Alexandria, exceeded her father in learning, and gave public lectures in Philosophy, with the greatest applause; nor was she less admirable for the purity of her virtue, joined to an uncommon beauty, and every accomplishment that could adorn human nature. But this excellent woman, *because she was a Pagan*, trusted by the magistrates, and *suspected* to be active against St. Cyril, the bishop, became an object of detestation to the *Christian* multitude. A set of monks and desperadoes,

* The distinguishing characteristic of the Manicheans was, their recognising the doctrine of two independent and eternal principles, the one the author of all good, and the other the author of all evil.

† Millot's Ancient History, vol. ii.

headed by a priest, seized her in the open street, hurried her into a church, where they stripped her naked, tore her body with whips, cut her in pieces, and publicly burned her mangled limbs in the market-place.* St. Cyril, who was suspected of having fomented this tragedy, had previously attacked the synagogues, and driven out the Jews: their goods were pillaged, and several persons perished in the tumult. Such conduct plainly demonstrates the tendency of the human mind, in every situation, to abuse power and authority, for the purposes of persecution and revenge; and shows us what false ideas the Christians of that period must have entertained of the God of Mercy; and how soon they had forgotten the sufferings which their fathers had so lately endured, under the reign of the heathen emperors.

About this period, too, vain speculations about abstruse and incomprehensible subjects, occupied the attention of theologians, and engendered religious quarrels and disputes, which burst asunder the bonds of affection and concord. A play of words and vain subtleties, were substituted in place of clear conceptions and substantial knowledge, which, instead of directing the faculties of the human mind to their proper objects, tended only to darken the light of reason, and to introduce the long night of ignorance which soon succeeded. It was a prevailing madness among the Greek theologians, who were intractable in their opinions, and it is too much the case with certain modern divines,—to dispute about incomprehensible mysteries, to render them more obscure by their attempts to explain them, and perpetually to revive the most dangerous contentions. The Arians rejected the Divinity of the Word, n order to maintain the unity of God;—the Nestorians denied nat Mary is the mother of God, and gave two persons to Jesus Christ, to support the opinion of his having two natures;—the Eutychians, to maintain the unity of the person, confounded the two natures into one. This heresy became divided into ten or twelve branches; some of the sections maintaining that Jesus Christ was merely a phantom, or appearance of flesh, but no real flesh. The Monotholites maintained, that there was only one will in Christ, as they could not conceive two free wills to exist in the same person. Another sect maintained, that the body of Christ was *incorruptible*, and that from the moment of his conception, he was incapable of change, and of suffering. This chimera Justinian attempted to establish by an edict. He banished the Patriarch Eutychius, and

* Millot's Ancient Hist. Vol. II.

several other prelates, who opposed his sentiments; and was proceding to tyrannize over the consciences of men with more violence than ever, when death interposed, and transported him to another scene of existence.—In such vain and preposterous disputes as these, were the minds of professed Christians occupied, notwithstanding the perils with which they were then environed. Councils were held, to determine the ortho dox side of a question; anathemas were thundered against those who refused to acquiesce in their decisions; princes interposed their authority, and the civil sword was unsheathed, to compel men to believe what they could not understand;—while the substantial truths of religion were overlooked, and its morality disregarded.—"Religion," says Millot, "inspires us with a contempt of earthly vanities, a detestation of vice, and indulgence for the frailties of our neighbour; invincible patience in misfortunes, and compassion for the unhappy; it inspires us with charity and heroic courage; and tends to sanctify every action in common and social life. How sublime and comforting the idea it gives of the Divinity! What confidence in his justice and infinite mercy! What encouragement for the exercise of every virtue! Wherefore, then, such errors and excesses on religious pretences? It is because heresy, shooting up under a thousand different forms, incessantly startles the faith by subtleness and sophistry, by which almost the whole energy of men's minds is absorbed in the contest. Disputes engender hatred; from hatred springs every excess; and virtue, exhausted with words and cabals, loses her whole power."—How happy would it be, and how glorious for the cause of genuine Christianity, were the present generation of Christians to profit by the sad experience of the past!

As we advance in the history of the Christian church, through the middle ages, the prospect appears still more dark and gloomy. The human mind, at that period, appeared to have lost its usual energy, and its powers of discrimination; the light of reason seemed almost extinguished; sophisms, and absurdities of all kinds, were greedily swallowed; and superstition displayed itself in a thousand diversified forms. Morality was in a manner smothered under a heap of ceremonies and arbitrary observances, which acquired the name of devotion. Relics, pilgrimages, offerings, and pious legacies, were thought capable of opening the gate of heaven to the most wicked of men. The virgin Mary, and the souls of departed saints, were invoked; splendid churches were erected to their honour; their assistance was entreated with many fervent

prayers; while the mediation of Jesus Christ was thrown into the shade, and almost disregarded. An irrestible efficacy was attributed to the bones of martyrs, and to the figure of the cross, in defeating the attempts of Satan, in removing all sorts of calamities, and in healing the diseases both of the body and of the mind. Works of piety and benevolence were viewed as consisting chiefly in building and embellishing churches and chapels; in endowing monasteries; in hunting after the relics of martyrs; in procuring the intercession of saints, by rich oblations; in worshipping images; in pilgrimages to holy places; in voluntary acts of mortification; in solitary masses; and in a variety of similar services, which could easily be reconciled with the commission of the most abominable crimes. So that the worship of "the God and Father of our Lord Jesus Christ," was exchanged for the worship of bones, hair, fragments of fingers and toes, tattered rags, images of saints, and bits of rotten wood, supposed to be the relics of the cross The dubbing of saints became a fruitful source of frauds and abuses throughout the Christian world; lying wonders were invented, and fabulous histories composed, to celebrate exploits that were never performed, and to glorify persons that never had a being; and absolution from the greatest crimes could easily be procured, either by penances, or by money.

The absurd principle, that Religion consists in *acts of austerity*, produced the most extravagant behaviour in certain devotees, and reputed saints. They lived among the wild beasts; they ran naked through the lonely deserts, with a furious aspect, and with all the agitations of madness and frenzy; they prolonged their wretched lives, by grass and wild herbs; avoided the sight and conversation of men, and remained almost motionless for several years, exposed to the rigour and inclemency of the seasons;—and all this was considered as an acceptable method of worshipping the Deity, and of attaining a share in his favour.—But of all the instances of superstitious frenzy, which disgraced those times, none was held in higher veneration, than that of a certain order of men, who obtained the name of *Pillar saints.* These were persons of a most singular and extravagant turn of mind, who stood motionless on the tops of pillars, expressly raised for this exercise of their patience, and remained there for several years, amidst the admiration and applause of a stupid and wondering populace. This strange superstitious practice began in the fifth century, and continued in the East for more than six hundred years.—To the same principle are to be attributed the revolting practices of the *Flagellants*, a sect of fanatics who

chastised themselves with whips in public places. Numbers of persons of this description, of all ages and sexes, made processions, walking two by two, with their shoulders bare, which they whipped till the blood ran down in streamlets; in order to obtain mercy from God, and appease his indignation against the wickedness of the age. They held, among other things, that flagellation was of equal virtue with baptism, and the other sacraments; that the forgiveness of all sins was to be obtained by it, without the merits of Jesus Christ; that the old law of Christ was soon to be abolished, and that a new law, enjoining the baptism of blood, to be administered by whipping, was to be substituted in its place.

The *enormous power conferred on the ministers of religion* was another source of immorality and of the greatest excesses The pope and the clergy reigned over mankind without control, and made themselves masters of almost all the wealth of every country in Europe. They were immersed in crimes of the deepest dye; and the laity, imagining themselves able to purchase the pardon of their sins for money, followed the example of their pastors without remorse. The most violent contentions, animosities, and hatred, reigned among the different orders of monks, and between the clergy of all ranks and degrees. "Instead of consecrating ecclesiastical censures solely to spiritual purposes, they converted them into a weapon for defending their privileges, and supporting their pretensions. The priesthood, which was principally designed to bless, was most frequently employed in *cursing*. Excommunication was made the instrument of *damning* instead of *saving* souls, and was inflicted according to the dictates of policy or of revenge." The great and the noble, and even kings and emperors were excommunicated, when it was designed to rob, or to enslave them; and this invisible engine, which they wielded with a powerful and a sovereign hand, was used to foment dissentions between the nearest relatives, and to kindle the most bloody wars. The generality of priests and monks kept wives and concubines, without shame or scruple, and even the papal throne was the seat of debauchery and vice. The possessions of the church were either sold to the highest bidder, or turned into a patrimony for the bastards of the incumbents. Marriages, wills, contracts, the interests of families and of courts, the state of the living and the dead, were all converted into instruments for promoting their credit, and increasing their riches. It was, therefore, a necessary result from such a state of things, that vices of every description abounded, that morals were ruined, and that the benevolence of the divine law was trampled under foot.

The *theological speculations* in which they indulged, corresponded to the degrading practices to which I have adverted, and tended to withdraw the mind from the substantial realities both of science and of religion. Sophisms and falsehoods were held forth as demonstrations. They attempted to argue after they had lost the rules of common sense. The cultivation of letters was neglected; eloquence consisted in futile declamations; and philosophy was lost in the abyss of scholastic and sophistical theology. "They attempted to penetrate into mysteries, and to decide questions which the limited faculties of the human mind are unable to comprehend or to resolve;" and such vain speculations they endeavoured to incorporate into the system of religion, and to render theology a subject of metaphysical refinement, and of endless controversy. A false logic was introduced, which subtilized upon *words*, but gave no idea of *things;* which employed itself in nice and refined distinctions concerning objects and operations which lie beyond the reach of human understanding, which confounded every thing by attempting to analyze every thing, and which opened an arena for men of fiery zeal to kindle the flame of controversy, and to give birth to numerous heresies. The following are a few instances, out of many, which might be produced, of the questions and controversies which occupied the attention of bishops and seraphical doctors, and gave rise to furious contentions:—Whether the conception of the Blessed Virgin was immaculate? Whether Mary should be denominated the Mother of God, or the Mother of Christ? Whether the bread and wine used in the eucharist were digested? In what manner the *will* of Christ operated, and whether he had *one* will or *two?* Whether the Holy Ghost proceeded from the Father and Son, or only from the Father? Whether leavened or unleavened bread ought to be used in the eucharist? Whether souls in their intermediate state see God, or only the human nature of Christ? It was disputed between the Dominicans and Franciscans, *Whether Christ had any property?* The Pope pronounced the negative proposition to be a pestilential and blasphemous doctrine, subversive of catholic faith. Many councils were held at Constantinople, to determine what sort of light it was that the disciples saw on Mount Tabor: it was solemnly pronounced to be the eternal light with which God is encircled; and which may be termed his energy or operation, but is distinct from his nature and essence. The disputes respecting the real presence of Christ in the eucharist, led to this absurd conclusion, which came to be universally admitted—"That the substance of the bread

and wine used in that ordinance is changed into the real body and blood of Christ;" and consequently, when a man eats what has the appearance of a wafer, he really and truly *eats the body and blood, the soul and divinity of Jesus Christ;* and when he afterwards drinks what has the appearance of wine, he drinks the very same body and blood, soul and divinity, which, perhaps, not a minute before, he had *wholly and entirely eaten!*—At the period to which I now allude, the *authenticity of a suspected relic* was proved by bulls—councils assembled and decided upon the authority of forged acts with regard to *the antiquity of a saint*, or the place where his body was deposited; and a bold impostor needed only to open his mouth, to persuade the multitude to believe whatever he pleased. To feed upon animals strangled or unclean, to eat flesh on Tuesday, eggs and cheese on Friday, to fast on Saturday, or to use unleavened bread in the service of the mass—were, by some, considered as indispensable duties, and by others, as vile abominations. In short, the history of this period is a reproach to the human understanding; an insult offered to the majesty of reason and of science, and a libel on the benevolent spirit which breathes through the whole of the Christian system.*

* As a striking instance of the folly and imbecility of the human mind at this period, it may be noticed, that in several churches in France they celebrated a festival in commemoration of the Virgin Mary's flight into Egypt, which was called the *Feast of the Ass.* A young girl richly dressed, with a child in her arms, was set upon an ass richly caparisoned. The ass was led to the altar in solemn procession. High mass was said with great pomp. The ass was taught to kneel at proper places; a hymn, no less childish than impious, was sung in his praise; and when the ceremony was ended, the priest, instead of the usual words with which he dismissed the people, *brayed three times like an ass*, and the people, instead of the usual response, "We bless the Lord," *brayed* in the same manner. This ridiculous ceremony was not a mere farcical entertainment; but *an act of devotion*, performed by the ministers of religion, and *by the authority of the church.*—Robertson's "History of Charles V." vol. I —In accordance with such foolish ceremonies, were the ideas which prevailed of the qualifications requisite to constitute a good Christian. "He is a good Christian," says St. Eloy, a canonized saint of the Romish church, "who comes frequently to church; who presents the oblation offered to God upon the altar; who doth not taste of the fruits of his own industry until he has consecrated a part of them to God; who, when the holy festivals approach, lives chastely even with his own wife during several days, that with a safe conscience he may draw near to the altar of God; and who, in the last place, can repeat the Creed and the Lord's prayer. Redeem, then, your souls from destruction, while you have the means in your power; offer presents and tithes to churchmen; come more frequently to church; humbly implore the patronage of the saints: for, if you observe these things, you may come

Nothing can be conceived more directly repugnant to the benevolence which the religion of Jesus inculcates, than the temper and conduct of those who arrogated to themselves the character of being God's vicegerents on earth, and who assumed the supreme direction and control of the Christian church. In persons who laid claim to functions so sacred and divine, it might have been expected, that the appearance at least, of piety, humility, and benevolence, would have been exhibited before the eyes of the Christian world. But the history of the popes and their satellites, displays almost every thing which is directly opposed to such heavenly virtues. Their avarice, extortion, and licentiousness, became intolerable and excessive almost to a proverb. To extend their power over the kingdoms of this world, to increase their wealth and revenues, to live in opulence and splendour, to humble kings, to alienate the affections of their subjects, and to riot in the lap of luxury and debauchery, seemed to be the great objects of their ambition. Instead of acting as the heralds of mercy, and the ministers of peace, they thundered anathemas against all who called in question their authority, kindled the flames of discord and of civil wars, armed subjects against their sovereigns, led forth hostile armies to the battle, and filled Europe with confusion, devastation, and carnage. Instead of applying the mild precepts of Christianity, and inter-

with security in the day of retribution to the tribunal of the eternal Judge, and say, 'Give to us, O Lord, for we have given unto thee.'" —Here we have ample description of a good Christian, in which there is not the least mention of the love of God, of resignation to his will, obedience to his laws, or of justice, benevolence, or charity towards men. —*Mosheim's Church History.*

The following are the terms in which Tetzel and his associates described the benefit of *indulgences*, about the beginning of the 16th century, a little before the era of the reformation. "If any man," said they, "purchase letters of indulgence, his soul may rest secure with respect to its salvation. The souls confined in purgatory, for whose redemption indulgences are purchased, as soon as the money tinkles in the chest, instantly escape from that place of torment, and ascend into heaven. The efficacy of indulgences were so great, that the most heinous sins, even if one should violate (which was impossible) the Mother of God, would be remitted and expiated by them, and the person be free both from punishment and guilt. That this was the unspeakable gift of God, in order to reconcile men to himself. That the cross erected by the preachers of indulgences, was as efficacious as the cross of Christ itself. Lo! the heavens are open, if you enter not now, when will you enter? For twelve pence you may redeem the soul of your father out of purgatory; and are you so ungrateful that you will not rescue your parent from torment! if you had but one coat, you ought to strip yourself instantly, and sell it, in order to purchase such benefits, &c."—*Robertson's Charles V* vol. 2.

posing the authority they had acquired for reconciling enemies, and subduing the jealousies of rival monarchs, they delighted to widen the breach of friendship, and to fan the flame of animosity and discord. Dr. Robertson, when adverting to the personal jealousies of Francis I. and Charles V. remarks, "If it had been in the power of the Pope to engage them in hostilities, without rendering Lombardy the theatre of war, nothing would have been more agreeable to him than to see them waste each other's strength in endless quarrels."* The Son of man came into the world, not to *destroy* men's lives, but to *save* them; but, in such instances, we behold his pretended vicars, preparing and arranging the elements of discord, laying a train for destruction of thousands and tens of thousands, and taking a diabolical delight in contemplating the feuds, the massacres, and the miseries which their infernal policy had created. The decrees of the papal throne, instead of breathing the mildness and benevolence of Jesus, became thundering curses, and sanguinary laws, and a set of frantic enthusiasts, or a lawless banditti, were frequently appointed to carry them into effect.

Not contented with the insurrections and the desolations they had produced among the European nations, they planned an expedition for the purpose of massacring the inhabitants of Asia, and ravaging their country. Urban II. about A. D. 1095, travelled from province to province, levying troops, even without the consent of their princes; preaching up the doctrine of "destruction to the infidels;" and commanding the people, in the name of God, to join in the *holy war*. St. Bernard ran from town to town haranguing the multitude, performing pretended miracles, and inducing all ranks, from the emperor to the peasant, to enrol themselves under the banners of the cross. Peter the Hermit, a man of a hideous figure and aspect, covered with rags, walking barefooted, and speaking as a prophet, inspired the people every where with an enthusiasm similar to his own. Thousands of wicked and abandoned debauchees were thus collected; bishops, priests, monks, women and children, were all enrolled in the holy army. A plenary absolution of all their sins was promised; and if they died in the contest, they were assured of a crown of martyrdom in the world to come. With hearts burning with fury and revenge, this army of banditti, without discipline or provisions, marched in wild confusion through the eastern parts of Europe, and, at every step of their progress,

* Robertson's Charles V. vol. 2.

committed the most dreadful outrages. So inveterate was their zeal against the Jews, wherever they were found, that many of those unfortunate beings, both men and women, murdered their own children, in the midst of the despair to which they were driven by these infuriated madmen; and when they arrived at Jerusalem, and had taken that city by assault, they suffered none of the infidels to escape the slaughter. Such was the way in which the successors of the Apostle Peter displayed their general benevolence, and their love to the souls and bodies of men.

The establishment of the *Inquisition*, is another mode in which the tyranny and cruelty of the Romish church has been displayed. This court was founded in the 12th century, by Father Dominic, and his followers, who were sent by Pope Innocent III. with orders to excite the Catholic princes and people to extirpate heretics. It is scarcely possible to conceive any institution more directly opposed to the dictates of justice and humanity, to the genius of Christianity, and to the meekness and gentleness of Christ, than this infernal tribunal. The proceedings against the unhappy victims of this court, are conducted with the greatest secresy. The person granted them as counsel is not permitted to converse with them, except in the presence of the Inquisitors; and, when they communicate the evidence to the accused persons, *they carefully conceal from them the names of the authors.* The prisoners are kept for a long time, till they themselves, through the application of the *torture*, turn their own accusers; for they are neither told their crime, nor confronted with witnesses. When there is no shadow of proof against the pretended criminal, he is discharged, after suffering the most cruel tortures, a tedious and dreadful imprisonment, and the loss of the greatest part of his effects. When he is convicted and condemned, he is led in procession, with other unfortunate beings, on the festival of the *Auto da Fe*, to the place of execution. He is clothed with a garment, painted with flames, and with his own figure, surrounded with dogs, serpents, and devils, all open-mouthed, as if ready to devour him. Such of the prisoners as declare that they die in the communion of the church of Rome, are first strangled, and then burned to ashes. Those who die in any other faith, are burned *alive.* The priests tell them, that they leave them to the devil, who is standing at their elbow, to receive their souls, and carry them with him into the flames of hell. Flaming furzes, fastened to long poles, are then thrust against their faces, till their faces are burned to a coal, which is accompa

nied with the loudest acclamations of joy, among the thousands of spectators. At last fire is set to the furze at the bottom of the stake, over which the criminals are chained so high, that the top of the flame seldom reaches higher than the seat they sit on; so that they seem to be *roasted* rather than burned. There cannot be a more lamentable spectacle; the sufferers continually cry out, while they are able, "Pity for the love of God;" yet it is beheld by all sexes and ages, with transports of joy and satisfaction; and even the monarch, surrounded by his courtiers, has sometimes graced the scene with his presence, imagining that he was performing an act highly acceptable to the Deity! !*

And what are the heinous crimes for which such dreadful punishments are prepared? Perhaps nothing more than reading a book which has been denounced as heretical by the holy office, such as "Raynal's History of the Indies,"—assuming the title of a freemason—irritating a priest or mendicant friar—uttering the language of freethinkers—declaiming against the celibacy of the clergy—insinuating hints or suspicions respecting their amours and debaucheries—or throwing out a joke to the dishonour of the Virgin Mary,†—or, at most, holding the sentiments of a Mahometan, of a Jew, or the followers of Calvin or Luther. In the year 1725, the Inquisition discovered a family of Moors at Grenada, peaceably employed in manufacturing silks, and possessing superior skill in the exercise of this profession. The ancient laws, supposed to have fallen into disuse, were enforced in all their rigour, and *the wretched family was burnt alive.*‡ On the entry of the French into Toledo, during the late Peninsular war, General Lasalle visited the palace of the Inquisition. The great number of instruments of torture, especially the instruments to stretch the limbs, and the drop-baths, which cause a lingering death, excited horror, even in the minds of soldiers hardened in the field of battle. One of these instruments, singular in its kind for refined torture, and disgraceful to humanity and

* See Ency. Brit. Art. *Act of faith*, and *Inquisition*, and Bourgoing's "Modern State of Spain," Vol. I. The "Instructions for the office of the holy Inquisition given at Tobda in 1561," may be seen in the *Appendix* to "Peyron's Essays on Spain," which forms the fourth volume of Bourgoing's work.

† The Chevalier de St. Gervais, was imprisoned in the Inquisition on the following occasion.—A mendicant having come to his chamber, with a purse, begging him to contribute something for the lights or tapers to be lighted in honour of the Virgin, he replied, "My good father, the Virgin has no need of lights, she need only go to bed at an earlier hour."

‡ Bourgoing's State of Spain, Vol. I. p. 349.

religion, deserves particular description. In a subterraneous vault adjoining to the audience chamber, stood, in a recess in the wall, a wooden statue made by the hands of monks, representing the Virgin Mary. A gilded glory beamed round her head, and she held a standard in her right hand. Notwithstanding the ample folds of the silk garment which fell from her shoulders on both sides, it appeared that she wore a breastplate; and, upon a closer examination, it was found, that the whole front of the body was covered with extremely sharp nails, and small daggers, or blades of knives, with the points projecting outwards. The arms and hands had joints, and their motions were directed by machinery, placed behind the partition. One of the servants of the Inquisition was ordered to make the machine manœuvre. As the statue extended its arms, and gradually drew them back, as if she would affectionately embrace, and press some one to her heart, the well-filled knapsack of a Polish grenadier supplied for this time the place of the poor victim. The statue pressed it closer and closer; and when the director of the machinery made it open its arms and return to its first position, the knap sack was pierced two or three inches deep, and remained hanging upon the nails and daggers of the murderous instru ment.

This infamous tribunal is said to have caused, between the years 1481 and 1759, 34,658 persons to be burned alive; and between 1481, and 1808, to have sentenced 288,214 to the galleys, or to perpetual imprisonment.* In the *Auto* of Toledo, in February, 1501, 67 women were delivered over to the flames for Jewish practices. The same punishment was inflicted on 900 females for being *witches*, in the Duchy of Lorraine, by one Inquisitor alone. Under this accusation, upwards of *thirty thousand women* have perished by the hands of the Inquisition.† Torquemada, that infernal inquisitor of Spain, brought into the Inquisition, in the space of 14 years, no fewer than 80,000 persons; of whom 6000 were condemned to the flames, and burned alive with the greatest pomp and exultation; and, of that vast number, there was perhaps not a single person who was not more pure in religion, as well as morals, than their outrageous persecutors.‡—Has the Deity, then, whom the Inquisition professes to serve, such a voracious appetite for the blood of human victims? Has that benevolent Being, who maketh his sun to cheer the habitations

* Histoire Abrigée de la Inquisition.
† "The Inquisition Unmasked." By Antonio Puigblanch.
‡ Kaims' Sketches, Vol. IV.

of the *wicked* as well as of the righteous, and whose "tender mercies are over all his works"—commissioned such bloodthirsty monsters to act as his ministers of vengeance, and to torment and destroy the rational creatures he has formed? The very thought is absurd and *blasphemous* in the highest degree. All his beneficent operations in creation around us, and all the gracious promises and declarations of his word, stand directly opposed to such hellish practices, and condemn the perpetrators as audacious rebels against the divine government, and as nuisances in the universe of God.

The numerous *Massacres* which, in different ages, have taken place, on account of religious opinions, is another revolting and melancholy trait in the character of the professed votaries of the Christian cause. Of these, the massacre of the Protestants in France on the feast of St. Bartholomew, on the 24th August, 1572, was, perhaps, one of the most diabolical acts of perfidy, injustice, and cruelty, which have stained the character of our race. Every thing was atrocious and horrible in this unexampled conspiracy and assassination: feelings of the most sacred nature were annihilated; religious zeal was changed into an impious frenzy; and filial piety degenerated into sanguinary fury. Under the direction of the infamous Duke of Guise, the soldiers and the populace *en masse*, at the signal of the tolling of a bell, flew to arms, seizing every weapon that presented itself; and then rushing in crowds to every quarter of the city of Paris,—no sound was heard but the horrible cry, *Kill the Huguenots!* Every one suspected of being a Calvinist, without any distinction of rank, age, or sex, was indiscriminately massacred. The air resounded with the horrid cries and blasphemous imprecations, of the murderers, the piercing shrieks of the wounded, and the groans of the dying. Headless trunks were every instant precipitated from the windows into the court-yards, or the streets; the gate-ways were choked up with the bodies of the dead and dying, and the streets presented a spectacle of mangled limbs, and of human bodies, dragged by their butchers in order to be thrown into the Seine. Palaces, hotels, and public buildings, were reeking with blood; the image of death and desolation reigned on every side, and under the most hideous appearances; and in all quarters, carts were seen loaded with dead bodies, destined to be cast into the river, whose waters were for several days sullied by tides of human gore. The infuriated assassins, urged on by the cry, that "It was the king's will that the very last of this race of vipers should be crushed and killed," became furious in the slaughter; in proof

of which, one Cruce, a jeweller, displaying his naked and bloody arm, vaunted aloud, that he had cut the throats of more than 400 Huguenots in one day. During this horrid period, every species of the most refined cruelty became exhausted; the weakness of infancy proved no impediment to the impulse of ferocity; children of ten years, exercising the first homicidal deed, were seen committing the most barbarous acts, and cutting the throats of infants in their swaddling clothes! the number of victims thus slaughtered in the city of Paris, amounted to above six thousand; and, in the provinces, at the same time, there perished about sixty thousand souls. And, what is still more shocking, the news of this massacre was welcomed at Rome with the most lively transports of joy. The Cardinal of Lorraine gave a large reward to the courier; and interrogated him upon the subject, in a manner that demonstrated he had been previously aware of the intended catastrophe. The cannons were fired, bonfires were kindled, and a solemn mass was celebrated, at which Pope Gregory XIII. assisted, with all the splendour which that court is accustomed to display on events of the most glorious and important consequence!*

The horrid practice of *Dragooning*, which was used by Papists, for converting supposed heretics, was another melancholy example of religious cruelty and frenzy. In the reign of Louis XIV. of France, his troopers, soldiers, and dragoons, entered into the houses of the Protestants, where they marred and defaced their household stuff, broke their looking-glasses, let their wine run about their cellars, threw about and trampled under foot their provisions, turned their dining-rooms into stables for their horses, and treated the owners with the highest indignation and cruelty. They bound to posts mothers that gave suck, and let their sucking infants lie languishing in their sight for several days and nights, crying, mourning, and gasping for life. Some they bound before a great fire, and, after they were half roasted, let them go. Some they hung up by the hair, and some by the feet, in chimneys, and smoked them with wisps of wet hay till they were suffocated. Women and maids were hung up by their feet, or by their arm-pits, and exposed stark naked to public view. Some they cut and slashed with knives, and after stripping

* See a late publication entitled "Memoirs of Henry the Great, and of the Court of France during his reign," 2 vols. 8vo. in which is contained the fullest description of this massacre which has appeared in our language

them naked, stuck their bodies with pins and needles from head to foot; and, with red hot pincers, took hold of them by the nose and other parts of the body, and dragged them about the rooms till they made them promise to be *Catholics*, or, till the cries of these miserable wretches, calling upon God for help, induced them to let them go. If any, to escape these barbarities, endeavoured to save themselves by flight, they pursued them into the fields and woods, where they shot at them, as if they had been wild beasts; and prohibited them from departing the kingdom, upon pain of the galleys, the lash, and perpetual imprisonment. On such scenes of desolation and horror, the Popish clergy feasted their eyes, and made them only a matter of laughter and of sport.*—What a striking contrast to the benevolence of the Deity, whom they impiously pretend to serve! Could a savage American have devised more barbarous and infernal cruelties?

In the civil wars, on account of religion, which happened in France, in the beginning of the 17th century, above a million of men lost their lives, and nine cities, 400 villages, 2000 churches, 2000 monasteries, and 10,000 houses were burned or destroyed, during their continuance; besides the many thousands of men, women, and children, that were cruelly butchered: and 150,000,000 of livres were spent in carrying forward these slaughters and devastations. It is said of Louis XIII. who carried on these wars, by one of his biographers and panegyrists, Madame de Motteville, that, "what gave him *the greatest pleasure*, was his thought of *driving heretics out of the kingdom*, and thereby purging the different religions which corrupt and infect the church of God."† In the Netherlands alone, from the time that the edict of Charles V. was promulgated against the reformers, more than 100,000 persons were hanged, beheaded, buried alive, or burned on account of religion. The prisons were crowded with supposed heretics; and the gibbet, the scaffold, and the stake, filled every heart with horror. The Duke of Alva, and his bloody tribunal, spread universal consternation through these provinces; and, though the blood of eighteen thousand persons, who, in five years, had been given up to the executioner for heresy, cried for vengeance on this persecutor, and his adherents, yet they gloried in their cruelty. Philip II. in whose reign these atrocities were committed, hearing one day, that

* For a more particular account of such scenes, see Ency. Brit. Article *Dragooning*.

† Motteville's Memoirs of Anne of Austria, Vol. I. p. 98.

thirty persons at least had a little before been burned at an *auto de fe*, requested that a like execution might be performed in his presence; and he beheld with joy forty victims devoted to torments and to death. One of them, a man of distinction, requesting a pardon, "No," replied he, coldly, "were it my own son I would give him up to the flames, if he obstinately persisted in heresy."*

Even in our own island, the flames of religious persecution have sometimes raged with unrelenting fury. During two or three years of the short reign of Queen Mary, it was computed that 277 persons were committed to the flames, besides those who were punished by fines, confiscation and imprisonments. Among those who suffered by fires were five bishops, twenty-one clergymen, eight lay gentlemen, and eighty-four tradesmen; one hundred husbandmen, fifty-five women, and four children. And, a century and a half has scarcely elapsed, since the Presbyterians in Scotland were hunted across moors and mosses, like partridges of the wilderness, slaughtered by bands of ruffian dragoons, and forced to seek their spirtual food in dens, and mountains, and forests, at the peril of their lives. Hunter, a young man about nineteen years of age, was one of the unhappy victims to the zeal for Papacy of Mary queen of England. Having been inadvertently betrayed by a priest, to deny the doctrine of transubstantiation, he absconded to keep out of harm's way. Boner, that arch-hangman of Popery, threatened ruin to the father if he did not deliver up the young man. Hunter, hearing of his father's danger, made his appearance, and was burned alive, instead of being rewarded for his filial piety. A woman of Guernsey was brought to the stake, without regard to her advanced pregnancy, and she was delivered in the midst of the flames. One of the guards snatched the infant from the fire; but the magistrate, who attended the execution, ordered it to be thrown back, being resolved, he said, that nothing should survive which sprung from a parent so obstinately heretical.†

What a dreadful picture would it present of the malignity of persons who have professed the religion of Christ, were we to collect into one point of view, all the persecutions, tortures, burnings, massacres, and horrid cruelties, which, in Europe, and Asia, and even in the West Indies and America, have been inflicted on conscientious men for their firm adherence

* Millot's Modern History, Vol. II. p. 190.
† Kaim's Sketches, Vol. IV

to what they considered as the truths of religion! When we consider, on the one hand, the purity of morals, and the purity of faith which generally distinguished the victims of persecution; and, on the other, the proud pampered priests, abandoned without shame to every species of wickedness, we can scarcely find words sufficiently strong to express the indignation and horror which arise in the mind, when it views this striking contrast, and contemplates such scenes of impiety and crime Could a religion, which breathes peace and good will from heaven towards men, be more basely misrepresented? or can the annals of our race present a more striking display of the perversity and depravity of mankind? To represent religion as consisting in the belief of certain incomprehensible dogmas, and to attempt to convert men to Christianity, and to inspire them with benevolence, by fire, and racks, and tortures, is as absurd as it is impious and profane; and represents the Divine Being as delighting in the torments and the death of sinners, rather than that they should return and live.—But, without dwelling longer on such reflections and details, I shall just present an example or two of the moral state of Roman Catholic countries, as a specimen of the effects to which their system of religion naturally leads.

"By their fruits shall ye know them," says our Saviour. Wherever religion is viewed as consisting chiefly in the observance of a number of absurd and unmeaning ceremonies, it is natural to expect that the pure morality of the Bible will seldom be exemplified in human conduct. This is strikingly the case in those countries, both in Europe and America, where the Catholic religion reigns triumphant,—Mr. Howison, whose work, entitled "Foreign Scenes," I formerly quoted, when speaking of the priesthood in the island of Cuba, says, "The number of priests in Havana exceeds four hundred. With a few exceptions, they neither deserve nor enjoy the respect of the community. However, no one dares openly to speak against them. In Havana, the church is nearly omnipotent and every man feels himself under its immediate jurisdiction. Most people, therefore, attend mass regularly, make confession, uncover, when passing a religious establishment of any kind, and stand still in the streets, or stop their volantos, the moment the vesper-bell begins ringing. But they go no farther; and the priests do not seem at all anxious that the practice of such individuals should correspond to their profession. The priests show, by their external appearance, that they do not practice those austerities which are generally believed to be necessary concomitants of a monastic life. The

sensual and unmeaning countenances that encircle the altars of the churches, and the levity and indifference with which the most sacred parts of the service are hurried through, would shock and surprise a Protestant, were he to attend mass with the expectation of finding the monks, those solemn and awe-inspiring persons, which people, who have never visited Catholic countries, often imagine them to be.

The following extract, from a late writer, exhibits a specimen of the religion and of the moral feelings of the NEAPOLITANS. "When Vesuvius thunders aloud, or when an earthquake threatens them with destruction—when fiery streams vomited from the roaring mouth of the volcano roll on, carrying desolation over the plains below—when the air is darkened by clouds of smoke, and showers of ashes, the Neapolitans will fall on their knees, fast, do penance, and follow the processions barefooted; but as soon as the roar has ceased, the flame has disappeared, and the atmosphere has recovered its wonted serenity, they return to their usual mode of life, they sink again to their former level, and the tinkling sounds of the tumburella call them again to the lascivious dance of the tarantella."*—As an evidence of the litigious dispositions of the Neapolitans, the same author informs us, "That there is scarcely a landholder but has two or three causes pending before the courts—that a lawyer, and a suit, are indispensable appendages of property;—and that some of the principal families have suits which have been carried on for a century, and for which a certain sum is yearly appropriated, although the business never advances; and, at last the expenses swallow up the whole capital."—"The infinite number of churches," says a late writer, "is one of the most efficient causes of the decline of the religion of Rome, whose maxims and practice are diametrically opposite to those of the Gospel. The Gospel is the friend of the people, the consoler of the poor. The religion of Rome, on the contrary, considers all nations as great flocks, made to be shorn or eaten according to the good pleasure of the shepherds: for her the golden lever is the lever of Archimedes. The favours of the church are only showered on those who pay; with money we may purchase the right to commit perjury and murder, and be the greatest villains at so much per crime; according to the famous Tariff printed at Rome, entitled, "Taxes of the Apostolic Chancery"†

* Vieusseux's "Italy in the 19th century," 1824.
† "Picture of Modern Rome," by M. Santo Domingo. 1824.

M. Jouy, in his late publication, "The Hermit in Italy," presents the following picture of the religion and the practical morality of the Tuscans. The greediness after profit is such, among the lower classes of shop-keepers, that they adulterate their merchandize so much as to render it almost intolerable Milk, cheese, and butter, are always in peril under the hands of a Florentine shop-keeper. It is impossible to meet with good butter, except at the dairies. The grocers are not exempt from the imputation of these illicit mixtures, and adulterations of their goods. I bought, from one of them, some brown sugar, which would not dissolve in the mouth; and, on examination, I found, that nearly one-third part consisted of powdered marble, which had been mixed up with it. Yet they are excessively punctual in the outward ceremonies of religion; and whenever they remove from one place to another, a large cross, or a Madonna, is always stuck up at full length in the cart."

In a conversation which Buonaparte had with his friends at St Helena, on the subject of religion, as related by Las Casas, in his Journal, he said, among many other things, "'How is it possible that conviction can find its way to our hearts, when we hear the absurd language, and witness the acts of iniquity of the greatest number of those whose business it is to preach to us? I am surrounded with priests, who preach incessantly that their reign is not of this world, and yet they lay hands upon every thing they can get. The Pope is the head of that religion from heaven, and he thinks only of this world,' &c. The Emperor ended the conversation, by desiring my son to bring him the New Testament, and taking it from the beginning, he read as far as the conclusion of the speech of Jesus on the mountain. He expressed himself struck with the highest admiration at the purity, the sublimity, the beauty of the morality it contained, and we all experienced the same feeling."

Such facts may suffice as specimens of the benevolence and and morality which exist in Roman Catholic countries.

MORAL STATE OF THE PROTESTANT CHURCH, AND OF THE DISPOSITIONS GENERALLY MANIFESTED AMONG CHRISTIANS IN OUR OWN COUNTRY.

This is a topic which would admit of a very extended illustration; but my present limits will permit me to do little more than simply to allude to a few prominent dispositions

displayed by the different sections of the Protestant church. —We have already seen some of the pernicious effects which flowed from the divisive and contentious spirit of Christians, under the reign of the Christian emperors, and during the middle ages, when ignorance and intolerance so extensively prevailed. The present state of the Christian world affords abundant proofs that this spirit is far from being extinguished. Christians are at present distinguished by the peculiarity of their opinions respecting—the Person of Christ, and the attributes of which he is possessed—the means by which salvation is to be obtained—the measure and extent of divine benevolence—the Government of the Christian church—and the ceremonies connected with the administration of the ordinances of Religion. Hence the religious world appears arranged into such sects and parties as the following:—Arians, Socinians, Unitarians, Sabellians, Necessarians, and Trinitarians;—Baxterians, Antinomians, Arminians, Calvinists, Lutherans, Sub-lapsarians, Supra-lapsarians, Sandemanians, Swedenborgians, and Moravians;—Roman Catholics, Protestants, Hugonots, Episcopalians, Presbyterians, Independents, Seceders, Brownists, Pædo-Baptists, Anti-Pædo-Baptists, Keilamites, Methodists, Jumpers, Universalists, Sabbatarians, Millennarians, Destructionists, Dunkers, Shakers, Mysticks, Hutchinsonians, Muggletonians, the followers of Joanna Southcott, &c. &c.—Most of these sectaries *profess their belief* in the existence of One Eternal, Almighty, Wise, Benevolent, and Righteous Being, the Creator and Preserver of all things;—in the Divine authority of the Holy Scriptures;—that God is the alone object of religious worship;—that Jesus of Nazareth is the true Messiah, and the Son of God;—'that he died for our offences, and was raised again for our justification;"—that there is a future state of rewards and punishments;—that there will be a resurrection from the dead;—that it is our duty to love God with all our hearts, and our neighbour as ourselves;—that the Divine law is obligatory on the consciences of all men;—that virtue and piety will be rewarded, and vice and immorality punished, in the world to come.

Yet, though agreeing in these important articles of the Christian system, how many boisterous and malignant disputes have taken place between Calvinists and Arminians, Episcopalians, Presbyterians, Independents, and Methodists, respecting the speculative points in which they disagree! While controversies among philosophers have frequently been conducted with a certain degree of candour and polite

ness, the temper with which religious disputants have encoun tered the opinions of each other, has generally been opposed to the spirit of Christian love, to the meekness and gentleness of Christ, and even to common civility and decorum. The haughty and magisterial tone which theological controversalists frequently assume,—the indignant sneers, the bitter sarcasms, the malignant insinuations, the personal reproaches, they throw out against their opponents,—the harsh and unfair conclusions they charge upon them,—the general asperity of their language,—and the bold and unhallowed spirit with which they apply the denunciations of Scripture to those whom they consider as erroneous, are not only inconsistent with every thing that is amiable and Christian, but tend to rivet more powerfully in the minds of their opponents, those very opinions which it was their object to subvert. To gain a victory over his adversary, to hold up his sentiments to ridicule, to wound his feelings, and to bespatter the religious body with which he is connected, is more frequently the object of the disputant, than the promotion of truth, and the manifestation of that "character which is the bond of perfection." And what are some of the important doctrines which frequently rouse such furious zeal? Perhaps nothing more than a metaphysical dogma respecting the sonship of Christ, absolute or conditional election, the mode of baptism, the manner of sitting at a communion-table, an unmeaning ceremony, or a circumstantial punctilio in relation to the government of the church! While the peculiar notions of each party, on such topics, are supported with all the fierceness of unhallowed zeal, the grand *moral* objects which Christianity was intended to accomplish are overlooked, and the law of meekness humility, and love, is trampled under foot.

The following are some of the ideas entertained respecting the *rights* of religious disputants, as assumed by the disputants themselves:—"The Controversialist," says Mr. Vaughan, in his "Defence of Calvinism," "is a wrestler; and is at full liberty to do all he can, in the fair and honest exercise of his art, to supplant his antagonist. He must not only be dex terous to put in his blow forcibly; but must have a readiness *to menace with scorn*, and *to tease with derision*, if haply he may, by these means, unnerve or unman his competitor. I know not that he is under any obligation to withhold a particle of his skill and strength, whether offensive, or defensive, in this truly Spartan conflict." In perfect accordance with these maxims, he thus addresses his adversary: "Why, Sir I will *fight you* upon this theme, as the Greeks did for the

recovery of their dead Patroclus; as Michael the archangel, when, contending, with the Devil, he disputed about the body of Moses; as the famed Athenian, who *grasped his ship with his teeth*, when he had no longer a hand to hold it by. It shall be with a loss not less than life, that I resign this splendid attestation (Rom. viii. 28—30.) to the triumphal origin, procession, and coronation, of grace in the redeemed."

Wo to Religion, when it meets with such boisterous "wrestlers!" Its true glory will be obscured, its beauty defaced, its interests betrayed, and its benevolent spirit smothered, amidst the smoke and dust raised by the onsets of such angry combatants. Do such controversialists really imagine, that "the wrath of man worketh the righteousness of God?" or, that the Religion of Heaven stands in need of such warlike arts, and unhallowed passions, for its vindication and defence? If it did, it would be a religion unworthy of our reception and support. What a contrast to the mild and gentle spirit of Christianity, to behold one zealot dipping his pen in wormwood and gall, when he sits down to defend the Religion of Love! and another, standing up in a Synod or Assembly, with eyes sparkling with indignation, a mouth foaming with rage, and a torrent of anathemas and abusive epithets bursting from his lips, against the supposed abettors of an erroneous opinion! while at the same time, they imagine that they are fired with holy zeal for the honour of the Lord God of Sabaoth Such disputants seem not to be aware, that they are grossly misrepresenting the genius of the Christian system, and bidding defiance to its most distinguishing principles and laws.—There are heresies in *conduct*, as well as heresies in doctrine; and of all heresies, the former are the most pestilential and pernicious. And why do not Controversialists and Religious Societies manifest as much zeal against heresies in temper and morality, which are nursed among the members of every church, as they do against heresies in theology? If these heresies were more particularly investigated and subverted, and a greater latitude allowed for the exercise of private judgment, the church of Christ would present a very different moral aspect from what she has hitherto done.

Again, there is nothing which so strikingly marks the character of the Christian world in general, as the want of candour, the spirit of jealousy, and the evil surmisings which the different denominations of religionists manifest towards each other. There is a prevailing disposition in one religious party to speak evil of another; and it appears, in many instances, to afford a high degree of satisfaction, when one party can lay

hold of the inadvertencies of another denomination, or even of the imprudence of a single individual, in order to asperse the character of the whole body, and to hold it up to general derision and contempt. Episcopalians look down with feelings of scorn and contempt on Methodists and Dissenters; Independents sneer at Methodists, and Methodists at Independents; Presbyterians are disposed to revile Independents, as self-conceited, sanctimonious pretenders, and Independents, to treat with unbecoming levity, and even with ridicule, the opinions and practices of Presbyterians; while the different classes of Baptists, distinguishable only by the slightest shades of opinion, stand aloof from each other, in a warlike attitude, and refuse to join with cordiality in the ordinances of Divine worship. I have seldom been in company with individuals of any particular party, in which I have not found, when allusions were made to another denomination, innuendoes thrown out to their prejudice; and that the detail of any error or imperfection which attached to them, was generally relished, and even received with a high degree of satisfaction. Hence it happens, that the rules of common civility are every day violated by the different sectaries. If a person belonging to a particular denomination be accidentally introduced into a company composed of persons belonging to another religious party, he is frequently treated with reserve, and with a spirit of jealousy and suspicion, even although he may be viewed, on the whole, as a Christian at bottom. I have known individuals of respectable character and attainments, who, from conscientious motives, had forsaken the denomination to which they formerly belonged, have, merely on this account, been treated with scorn and neglect, been banished from the intimacies of social and friendly intercourse, and been regarded nearly in the same light as a Turk or an infidel; and that, too, by men who pretended to liberality, and to literary accomplishments.

There is certainly neither heresy nor orthodoxy inherent in stone or lime, in a church-pew, or a pulpit-cushion:—yet one denomination will rudely refuse to another, the liberty of preaching in their place of worship, when it can conveniently be spared, although nothing but the fundamental doctrines acknowledged by both are intended to be proclaimed; just as if the walls, the pews, and the pulpit of a church, would receive a stain of pollution from the presence of another sectary. Even in those cases where the common interests of Christianity are to be supported,—as in vindicating the cause of Missionary, and other Philanthropic institutions.—if the

preacher belongs to a dissenting body, he is shut out from the spacious churches of the Establishment, where he might address a numerous audience, and obtain a large collection; and is obliged to confine his exertions within the narrow walls of any public hall, or meeting-house, that he can procure. We account it no more than a piece of common civility, to accommodate a neighbour with a barn, a parlour, or even a dining-room, for the entertainment of his friends at a wedding or a funeral; but, such is the little progress that professed Christians have made in the exercise of a noble and generous liberality, that, when we ask the use of a church, or meeting-house, only for a couple of hours, we are spurned away with rudeness and indignation.—The Christian world is unhappily divided into sects and parties; and these divisions must still continue for a time; but what should hinder Christian ministers of different parties from, occasionally at least, officiating for each other, in order to show to the world, that they entertain no malignant jealousies, and that they are united in the bonds of a common Religion? Yet, do we ever behold an Episcopalian officiating for a Methodist, an Independent preaching in an Established church, or a Baptist leading the devotional exercises of a society of Presbyterians? If such a case occasionally occur, it is so far from being a matter of course, that it is considered a phenomenon in the religious world. Yet all these different parties recognize the leading doctrines and duties exhibited in the Christian Revelation; and the points in which they differ are "trifles light as air," when compared with those important truths in which they all agree.*

* The following recent facts will illustrate some of the positions contained in this paragraph.—It appears that the minister of the parish of Annan has been in the habit of allowing Dissenters occasionally to preach in the parish church. His Assistant brought this heavy offence before a late meeting of the Presbytery; and, by that body, it was declared, that no Dissenter should, in future, *pollute* the said pulpit. They, at the same time, voted thanks to the Assistant, for his manly and *liberal* conduct in making the complaint.—*Public Prints*, *April*, 1824.

"Lately, the minister of a parish, a few miles to the westward of Cupar, hearing that, at the request of some of his parishioners, a sermon was to be preached to them, by a Dissenting clergyman from Cupar, and knowing that the school-room was the only place where that could be conveniently done, he called upon the teacher and *commanded* him not to allow the school-room to be used for such a purpose. In a few days, a company of strolling players visited the parish; whereupon the worthy pastor, calling on the schoolmaster, ordered the school-room to be at their service, to perform in."—*Dundee Courier*, *April*, 1825.

Even among Christians belonging to the same religious society how often do we behold a display of "bitter envyings," contentious dispositions, and malignant passions! Perhaps a mere punctilio respecting a certain mode of worship, or a difference in opinion about the choice of a pastor, will throw the whole society into a flame. Evil passions will be engendered; backbitings, whisperings, tumults, and dissentions, will arise; harsh and unfounded conclusions, respecting the motives and characters of individuals, will be drawn; alienation of affection will be induced; friendly intercourse interrupted; an attitude of hostility assumed; and even the rules of common civility violated;—so that a calm and impartial spectator will plainly discern, that the spirit of Christianity has never been thoroughly imbibed, and that they have never learned the apostolic precept, "to forbear one another in love," however high pretensions they may have previously made to spirituality of affection and deportment. Among Christians of every name, we find dispositions and practices daily prevailing, which are altogether inconsistant with the genius of the religion of Christ, and directly repugnant to its precepts. Slander, dishonesty, falsehood, cheating, swindling, and vexatious litigations, are far from being uncommon among those who profess to be united in the bonds of a common Christianity. How little dependence can we have, in social and commercial transactions, on the promise or the declaration of a man, merely on the ground of his being a Christian in profession! If written engagements, and civil laws, did not secure our property, and the performance of promises and contracts, our reliance on Christian principle, abstractly considered, in the present state of the religious world, would prove like that of a person who leans upon a broken reed. How few would fulfil their promises and engagements, when they interfered with their ambitious schemes, and their pecuniary interests! How many instances of fraudulent bankruptcy happen among the professors of religion! And in cases of common bankruptcy, where a legal settlement has been obtained, is there one out of a hundred that ever thinks of performing an act of natural justice, in restoring to his creditors the loss they had sustained, when he afterwards has it in his power?

Finally, the degree in which the spirit of *intolerance* and *persecution* still prevails, shows a lamentable deficiency of benevolence and of Christian spirit in the religious world Notwithstanding the unjust and cruel sufferings which English Protestants endured from Popish priests and rulers, a short period only elapsed, after they had risen to power

before they began in their turn, to harass their Dissenting brethren, with vexations and cruel prosecutions, and fines and imprisonments, till they were forced to seek for shelter in a distant land. And no sooner had the English Independants settled in America, than they set on foot a persecution against the Quakers, no less furious than that which they themselves had suffered in the country from which they had fled. A number of these worthy persons they threw into prison, and seized upon the books they had brought from England, and committed them to the flames. In virtue of a law which had been made against heretics in general, sentence of banishment was passed upon them all; and another law punished with *death*, "all Quakers who should return into the jurisdiction after banishment; and it is a fact, that *four* persons actually suffered death, under this impolitic and unjust law.* Nor did the Reformed clergy in Scotland lose sight of that magisterial authority which had been assumed by the Romish church. Upon a representation, in 1646, from the Commission of the Kirk of Scotland, James Bell, and Colin Champbell, baillies of Glasgow, were committed to prison by the Parliament, merely for having said, that "Kirkmen meddled too much in civil matters."† Even so late as the middle of the eighteenth century, when Whitefield, Wesley, and other pious men, began to address the ignorant villagers of England on the most important subjects, "a multitude has rushed together, shouting and howling, raving, and cursing, and accompanying their ferocious cries and yells with loathsome or dangerous missiles, dragging or driving the preacher from his humble stand, forcing him, and the few who wished to hear him, to flee for their lives, sometimes not without serious injury before they could escape. And these savage tumults have, in many cases, been well understood to be instigated by persons, whose advantage of superior condition in life, or even express vocation to instruct the people better, has been infamously lent in defence of the perpetrators, against shame or remorse, or legal punishment for the outrage. And there would be no hazard in affirming, that, since Wesley and Whitefield began to conflict with the heathenism of the country, there have been in it hundreds of instances answering in substance to this

* Morse's American Geography,—The following severe laws, among others, were enacted against the Quakers. "Any Quaker, after the first conviction, if a man, was to lose one *ear*,—and for the second offence, the other;—a woman, to be each time severely whipped;—and the third time, whether man or woman, *to have their tongues bored through, with a red hot iron.*

† Kaims' Sketches.

description.—Yet the good and zealous men who were thus set upon by a furious rabble of many hundreds, the foremost of whom active in direct violence, and the rest venting their ferocious delight, in a hideous blending of ribaldry and execration, of joking and cursing,—were taxed with a canting hypocrisy, or a fanatical madness, for speaking of the prevailing ignorance, in terms equivalent to those of the prophet, 'The people are destroyed for lack of knowledge.'"*

But we need not go back even to the distance of half a century in order to find instances of religious intolerance among Protestant communities and churches; our own times unhappily furnish too many examples of a bigoted, intolerant, and persecuting spirit. Little more than two years have elapsed since the Methodist chapel in Barbadoes was thrown down and demolished by the *mob-gentry*, and with the connivance of the public authorities of that slave trafficking island, and Mr. Shrewsbury, a worthy and respected pastor and missionary, obliged to flee for his life. Previous to this outrage, he suffered every species of insult, contumely, and reproach. He was abused as a villain, and hissed at in the streets, not by mere rabble, but by the *great vulgar ;* by merchants from their stores, and individuals in the garb of gentlemen. By such characters his chapel was surrounded, and partly filled, on Sunday the 5th October, 1823. Thin glass bottles had been previously prepared and filled with a mixture of oil and assafœtida; and all of a sudden, they were thrown with great violence in the midst of the people, and one was aimed at the head of the preacher; and during the whole service, stones were rattling against the chapel from every quarter. On the next Sabbath an immense concourse of people assembled, "breathing out threatnings and slaughter;" and from 20 to 30 of the *gentlemen-mob* planted themselves around the pulpit apparently ready for any mischief. Men wearing masks, and having swords and pistols, came galloping down the street and presenting their pistols, fired them at the door; and it was originally designed to have fire crackers among the females, to set their clothes on fire. At length, on Sabbath the 19th, this execrable mob, consisting of nearly 200 *gentlemen* and others, again assembled, with hammers, saws, hatchets, crows, and every other necessary implement; and, in the course of a few hours, the lamps, benches, pews, pulpit, and even the walls, were completely demolished. They entered the dwelling-house, broke the windows and doors, threw out the crockery

* Foster's "Essay on Popular Ignorance.

ware, chopped up tables, chairs, and every article of furniture; tore the manuscripts of the preacher, and destroyed a library of more than 300 volumes. All this was done under the light of the full moon, in the presence of an immense crowd of spectators, without the least attempt being made to check them either by the civil or military authorities—while the unfortunate preacher, with his wife in an advanced state of pregnancy, had to flee to a neighbouring island to save his life! Such is the tolerant and humane conduct of *gentlemen* Protestants of the nineteenth century! gentlemen who would no doubt, consider it very unhandsome were they to be compared to Goths and Vandals, or to the rude and barbarous savages of Papua or New Holland.*

About the same period, the authorities of Demerara set on foot a persecution against Mr. Smith, Missionary from the London Society, under various pretexts: but his real crime in the eyes of his persecuters, was, his unwearied zeal in instructing the negroes in the knowledge of religion. He was condemned to death by a court-martial, in the face of every principle of justice: he died in prison, was refused the privilege of a Christian burial, and his friends were prohibited from erecting a stone to mark the spot where his body was laid. The whole details of this transaction present a scene of savage barbarity, created by the lust of gain, scarcely to be paralleled in the history of Europe.

In Switzerland, which was formerly the head quarters of Protestantism, the demon of religious persecution has again reared its head. The council of state of the Pays de Vaud, at the instigation of the clergy, on January 15, 1825, published a decree, "prohibiting, under the penalty of severe fines and imprisonments, all meetings for religious worship or instruction, other than those of the Established Church:" and in the following May, another decree was issued, which denounces 'fines, imprisonment, or banishment, upon the most private kind of religious assembly, or even the admission of a single visitor to family worship." In pursuance of these disgraceful laws, several ministers and private Christians of high character for piety and acquirements, have been banished from the Canton, some for one and some for two years—cut off from all means of subsistence, unless possessed of independent fortunes, and left prehaps to starve and perish in foreign lands. If they returned

* For a more particular detail of these execrable transactions, see "Report of the Wesleyan Missionary Society for 1824:" and the Debates in Parliament in 1825.

before the expiration of their sentence, it is said that *death* is the punishment to be inflicted. One poor man, a school-master, in the principality of Neufchatel, has been condemned to *ten* years' banishment. He was brought out from prison, tied with cords, and compelled to kneel in the snow in the public square to hear his sentence read. His crime was, gathering together a few fellow-christians in his own house, and there having the Lord's supper administered by a regularly ordained minister ! *

And, is England pure from the spirit of persecution and intolerance? Let us see.—At Kenneridge in Dorsetshire a worthy and excellent individual, belonging to the Wesleyan denomination, had attended on a green, where 20 or 30 persons usually congregated, on a Sunday afternoon to listen to the truths he thought it important to declare. The clergyman of the parish approached with a retinue of servants, and *commanded* him to desist. The preacher took no notice of the command and proceeded to read his text. The clergyman then commanded the tithing-man to seize him. He was directed to be conveyed to Wareham jail; and to every question the preacher put, as to the ground of his being seized up on, the *reverend* and *worthy* clergyman only replied by the brandishing of his stick.—Instances have occurred in which clergymen of the establishment have refused *to bury the dead.* At Chidds Ercal, in Shropshire, the child of a poor man was refused interment, and the father was obliged to carry it six miles, before it could be laid at rest in its mother-earth.—At Catsfield, in Sussex, a similar act of infamy was committed.—At the moment when the bell had tolled, when the earth was to fall heavily upon the coffin containing the only remains of the being that affection had endeared, and when those who stood by needed all the consolations that religion can, supply —at this moment the clergyman appeared, but advanced only to give pain to the mourners, and to agonize a parent's heart, by saying, "Now that you have waited an hour till it suited me to come, I will not inter your child ! I did not know that you were Dissenters—take your child some where else—take it where you please—but here it shall not lie in consecrated ground." And, in fact, they were compelled to carry the child away eleven miles from the abode of its parents, and from the place that gave it birth, before it could find repose in its kindred dust.—At Mevagissey, in the county of Cornwall, the vicar refused to allow the corpse of a Dissenter to be brought

* See a pamphlet on this subject by Dr. Pye Smith. See also Cong. Mag. for June, 1825; and other periodical works of that date.

within the church, and, therefore, read the burial service in the open air; but, in consequence of which, he read only a part of that service, and omitted the most beautiful portion.—Such a power appears to be conceded to the clergy by the laws of the church; but the spirit which gave it existence is deeply to be deplored, as the spirit of bigotry and intolerance. At Wellingborough, a clergyman, in opposition to a custom which had been established for sixty years, issued orders, that no bell should toll when a Dissenter expired. He boldly avowed "that he never would permit the passing bell to be rung for a Dissenter, even in the event of an interment in the church-yard; that whilst he held the curacy, no bell of his church should ever toll for a Dissenter; and that he would not even permit the bells to ring for a marriage where the parties were Dissenters." In reference to this case, an appeal was made to the Bishop of Peterborough, who wrote a long letter on the subject, and defended the conduct of this Wellingborough curate—At Newport Pagnel, two persons of decent appearance, teachers of Baptist Societies, were collecting subscriptions for the erction of a new place of worship.—After arriving at the residence of the parish clergyman, they were taken before a clerical magistrate, who upon the oath of the other clergyman, that they were rogues and vagrants, committed them to Aylesbury jail; where they were confined for three weeks in common with the basest felons; among convicted thieves of the most abandoned character;—nay, more, they were sentenced to the tread-mill, and kept at hard labour there, though, during the whole time, one of them was afflicted with spitting of blood. Their papers were seized upon; their money was taken from them; and by means of it the expense of sending them to prison was defrayed.*

All the above-stated instances, and many others of a similar description, occurred within the limits of the year 1824; and every year since the "Society for the Protection of Religious Liberty" was formed, similar instances, some of them of a more barbarious nature, have been brought forth to public view. And, were it not for the protection which this Society affords to the victims of intolerance, it is highly probable, that vexatious persecutions, insults, fines, and imprisonments, on account of differences in religious opinions, would be much more common than they now are. Were such individuals as

*The reader will find a more particular detail of these cases, in the Address of John Wilks, Esq, at the Fourteenth Anniversary of the Protestant Society for the Protection of Religious Liberty," in May, 1825.

those to whom we have now alluded, premitted, by the laws of our country, to carry their intolerant spirit to its utmost extent, Dissenters would have no security either for their property or their lives; and the fires of Smithfield would again be kindled, to torture the souls, and to consume the bodies, of all who refused to conform to the dogmas of a national church.

After what has been stated in the preceding part of this work, it is almost needless to say, that such an intolerant and persecuting spirit is diametrically opposite to every principle that prevades the Christian system; and there cannot be a grosser misrepresentation of its spirit and tendency, than to ascribe such dispositions and conduct to the genius of that religion which INTOLERANCE has thought proper to assume. Can a single instance be produced of a persecuting spirit in the conduct of Jesus Christ, or in that of any one of his apostles! When he "was reviled, he reviled not again; and when he suffered, he threatened not; and he solemnly rebuked his followers when the least symptom of intolerance or revenge was displayed. Can a religion, which commands us to love our neighbours as ourselves—to be kindly affectionate one towards another—to love our enemies—to do good to them that hate us—to bless them that curse us—and to pray for them that despitefully use us,"—can such a religion be supposed to give the least countenance to actions that are both intolerant and inhumane? If the religion of Christ have any one prominent object which distinguishes it from all others, it is this—to unite mankind in one harmonious and affectionate society; and such an object is altogether incompatible with resentment, intolerance, or persecution in any shape. "By this shall all men know," says Jesus, "that you are my disciples, if ye love one another."

Here I must close the illustration of the moral state of man, kind, though they might have been carried to a much greater extent. They present to every benevolent mind a *gloomy* picture of the moral aspect of the human race, and of the depravity which the principle of malevolence carries in its train. It is a picture which shows us that those moral principles and laws which the Creator intended to promote, the felicity of all worlds, have never yet been brought into full effect in the world in which we live. It is a picture, however, from which we ought not to turn away our eyes. It sets before us the evils which require to be counteracted, and the obstacles which must be surmounted, before the principles of malignity

be extirpated, and the moral principles of the Christian system take root in the world. But such views of the existing state of the moral world, so far from operating as sedatives, ought to stimulate us to exert every energy, and to use every judicious and powerful mean, which has a tendency to promote the accomplishment of this important object.

It would have given me pleasure to have presented before the eye of the reader a more cheerful and alluring picture; but "facts are stubborn things," and there is no resisting the force of the evidence which they adduce,—I intend to relieve some of the dark shades of this picture, by exhibiting some faint radiations of truth and benevolence which are still visible amidst the surrounding gloom. For, amidst the moral darkness which has so long covered the earth some streaks of celestial light have always been visible; and the dawning of a brighter day now begins to gild our horizon. Substantial knowledge is now beginning to diffuse its benign influence on all ranks; the shackles of despotism are bursting asunder; the darkness of superstition is gradually dispelling; the spirit of persecution is borne down and powerfully opposed by the force of truth and of common sense, and the rights of conscience are beginning to be generally recognised. Philanthropic institutions of various descriptions have been established, education is extending its beneficial effects; the instruction of the young is becoming an object of more general attention; philosophical institutions, village libraries, and associations for intellectual improvement, are rapidly organizing; Bible and missionary societies are extending their influence through every portion of the religious world, and Christianity is now beginning to display its beneficent energies on distant continents, and the islands of the ocean.—But, instead of entering into details in the illustration of these and similar effects which have always, in a greater or less degree, accompanied the progress of the Christian religion, I shall, in the mean time, refer the reader to the excellent work of Dr. Ryan, "On the History of the effects of Religion on Mankind."*

Here a question may be proposed by some of my readers,—Is it possible to bring the inhabitants of this world, in their present depraved state, to a general observance of the laws of benevolence which have been illustrated in the preceding part of this work? To such a question I would reply,—*Whatever man has done, man may do.* Amidst the depravity and the darkness with which the earth has been generally enveloped, individuals have occasionally arisen who have shone as lights in the moral world, and exhibited bright patterns of Christian

temper and of active beneficence. The Apostle Paul had his mind imbued with a large portion of the spirit of love. He voluntarily embarked in a tour of benevolence through the nations; and in spite of reproaches, persecutions, stripes and imprisonments; in the midst of "perils in the waters, perils of robbers, perils by his own countrymen, perils in the city, and perils in the wilderness;" and in the face of every danger, and of death itself, he prosecuted, with a noble heroism, his labour of love, purely for the sake of promoting the best interests of mankind. All the Apostles engaged in the same benevolent undertaking; they sacrificed every private interest, every selfish consideration; "neither counted they their lives dear unto themselves, so that they might finish their course with joy," and be the means of accomplishing the salvation of their fellow-men.

Even in our own times, many distinguished individuals have arisen, who have reflected honour on our species. The name of *Howard* is familiar to every one who is in the least acquainted with the annals of philanthropy, (see p. 41.) This excellent man, and truly philanthropic character, devoted his time, his strength, his genius, his literary acquisitions, and his fortune, and finally sacrificed his life, in the pursuits of humanity, and in the unwearied prosecution of active benevolence. He travelled over every country in Europe, and in the adjacent regions of Asia, impelled by the spirit of Christian love, in order to survey the mansions of sorrow and of pain, and to devise schemes for the relief of human wretchedness wherever it existed; and, in the execution of this scheme of benevolence the energies of his mind were so completely absorbed, that "he never suffered himself, for a moment, to be diverted from carrying it into effect, even by the most attractive of those objects which formerly possessed all their most powerful influence upon his curiosity and his taste."*

The late Walter Venning, Esq. who has been denominated, by Prince Galitzin, the *second Howard*, walked in the steps of his illustrious predecessor, and with the most fervent Christian zeal, devoted his short, but useful life, to the alleviation of human misery, and to the promotion of the best interests of thousands of wretched individuals who "were ready to perish." He withdrew himself from the ordinary round of genteel society, and declined all commercial business, that he might devote the whole energies of his soul to benevolent occupations. He commenced his philanthropic career, by co-ope-

* For a particular account of the labours of this eminent philanthropist, see Brown's "Memoirs of the public and private life of John Howard."

rating in the formation of the "Society for improvement of Prison discipline," which was formed in London in 1816; and afterwards visited the prisons in Petersburgh, Novogorod, Tver, Moscow, and other cities in the Russian empire. The prisons, hospitals, work-houses, mad-houses, houses of correction, and the abodes of misery of every description in Petersburgh, were visited by him, day after day: "and many a prisoner, bowed down with affliction and iron was cheered, instructed, and saved by his ministrations;" for his philanthropy extended bath to the bodies and to the souls of men.*

Many other examples might be produced from the annals of our times, and of illustrious characters, presently existing, to demonstrate, that a noble and disinterested benevolence is a principle, capable of being exercised even in the present degenerated state of the inhabitants of our world. We find parents some times displaying a high degree of benevolent feeling towards their offspring, and sacrificing their ease, and their personal interests, in order to secure their health, their happiness, and enjoyments. We find bosom friends like David and Jonathan, and like Damon and Pythias, rejoicing in the welfare of each other, and encountering difficulties and dangers in promoting the interests of the objects of their friendship. What, then, should hinder such dispositions from becoming universal? What should hinder them from being transferred to all the sensitive and intellectual beings, with whom we may have occasion to correspond, or to associate? Would not the universal exercise of such dispositions be *highly desirable?* would it not tend to banish war and discord from the world, and promote peace on the earth, and good will among men? Why, then, are such dispositions so seldom displayed? Not because the universal exercise of them is a thing impossible; but because men, actuated by selfishness, are *unwilling* to give full scope to the benevolent affections; because they have never yet employed all the requisite means for bringing them into full operation. If all the energies of the intellect, and all the treasures which have been expended in fostering malignant passions, and in promoting contentions and warfare, had been devoted to the great object of cultivating the principle of benevolence, and distributing happiness among men; the moral and physical aspect of our world, would long ago have assumed a very different appearance from what it now wears.

* Mr. Venning died in Petersburgh in 1821, in the fortieth year of his age.

The philanthropic individuals, to whom I have alluded, were men, whose actions were sometimes blended with the failings and imperfections incident to degenerated humanity; but the principle of benevolence ruled supreme over all the subordinate affections; and if the world were peopled with such men, notwithstanding the imperfections which attached to them, society, in every land, would present the appearence of a moral paradise, and form an image of the harmony and felicity of "the saints in light." Every one who believes in the existence of a future state, fondly imagines that he shall enjoy happiness in that state. But, whence is his happiness to arise, in the future world, but from the exercise of those dispositions which the law of God requires? And if the exercise of benevolent dispositions be essentially requisite for securing supreme felicity in the eternal state, their cultivation, even in the present world, must be an *indispensable* duty, in order to our *preparation* for the employments of the celestial world. For it is a law of the Creator, which is eternal and immutable, that "without holiness, no man can see the Lord." And whenever the requisite means are employed for the cultivation of holy and beneficent dipositions, we may rest assured, that our labour will be crowned with success. For the energy of the divine Spirit, from whom proceedeth every good and perfect gift, is promised to accompany the use of every proper mean, so as to render it effectual for counteracting the effects of moral evil, and for promoting the renovation of the world.

We have examples before us, not only of a few insulated individuals, but of societies, where the principle of benevolence, in a greater or less degree, prevades the whole mass. The people who have been denominated *Quakers*, have always been distinguished by their humane and peaceable dispositions, their probity and hospitality to each other, the cheerfulness of their manners, their opposition to war, and the active zeal which they have displayed in contributing to the good of mankind. The *Moravians* are also distinguished for their affectionate intercourse with each other, the liberality of their dispositions, the peaceableness of their tempers, the purity and simplicity of their lives, and their missionary efforts for evangelizing the heathen world.* Would to God that the

* The following anecdote, is illustrative of the character of many of the Moravians, or Hernhutters as they are sometimes called.—In a late war in Germany, a captain of cavalry was ordered out on a foraging party. He put himself at the head of his troop, and marched to the quarter assigned him. It was a solitary valley, in which hardly any thing but woods was to be seen. In the midst stood a little cottage; on perceiving it he rode up, and knocked at the door; out comes an ancient Hernhut-

whole world were Quakers and Moravians, notwithstanding their peculiarities of opinion! With all their foibles and imperfections, society would then wear a more beautiful and alluring aspect than it has ever yet done; peace and industry would be promoted: the fires of persecution would be quenched; philanthropy would go forth among the nations, distributing a thousand blessings, and the people would learn war, no more.

I intend in this place, to inquire into the MEANS BY WHICH THE PRACTICE OF CHRISTIAN MORALITY MIGHT BE PROMOTED. But I find that this is a subject which would require a distinct volume for its illustration. At present, I can suggest only two or three hints.

In the first place, The *intellectual* instruction of the young, should be an object of universal attention, both in public and private. For true knowledge is the spring of all religious emotions, and of all virtuous actions. By intellectual instruction, I do not mean merely a series of exercises in spelling, pronouncing, parsing, construing, writing, and figuring; but a communication of the elements of thought, and of clear and extensive conceptions of the physical and moral relations of the universe.—2. The moral instruction of the young should be an object of particular and incessant attention. Moral instruction should be inculcated, not merely by a reiteration of dry precepts, maxims, and abstract doctrines, or by a reference to the details and flimsy sentiments contained in fictitious narra-

ter with a beard silvered by age. "Father," says the officer, "show me a field where I can set my troopers a foraging." "Presently," replied the Hernhutter. The good old man walked before, and conducted them out of the valley. After a quarter of an hour's march, they found a field of barley. "There is the very thing we want," says the Captain.—"Have patience for a very few minutes," replied the guide' "and you shall be satisfied." They went on, and, about the distance of a quarter of a league farther, they arrived at another field of barley. The troop immediately dismounted, cut down the grain, trussed it up, and remounted. The officer upon this, says to his conductor, "Father you have given yourself and us unnecessary trouble; the first field was much better than this." "Very true, Sir," replied the good old man. "BUT IT WAS NOT MINE."—Here we have a beautiful *practical* exhibition of *love to our neighbour*, and of calm resignation to the providential dispensations of God. How few professed Christians have been found acting in this manner! And yet I doubt not, that this good man would experience more true satisfaction in the temper and conduct he displayed, than if he had offered resistance, practised dissimulation, or set them to plunder his neighbour's field. A number of disinterested actions such as this, would contribute more powerfully to the support of the Christian cause than a thousand theological disputes, imbued with the spirit and temper with which they have been most frequently conducted.

tives; but by a pointed and pacific reference to real facts; as exhibited in the Sacred History, the annals of nations, and n the scenes of the family, and of general society, I would expect no greater assistance in the work of moral instruction from the Religious novels with which the Christian world is now deluged, than I would do from a circulation of the Pious Frauds which were so common in the first ages of the church. In schools, and in families, every thing which has a tendency, either directly or indirectly to foster pride, envy, contention, revenge, and other malignant affections, should be firmly and sedulously discouraged and counteracted; and higher rewards (If rewards be expedient) should in every instance, be bestowed on the individual who cultivates and displays benevolent affections, than on him who is distinguished merely for intellectual acquirements. Hitherto, a more decided preference seems to have been given to what is termed *genius* than to moral accomplishments.—3. Institutions should be formed for communicating literary and scientific knowledge, blended with moral and religious instructions, to persons of both sexes, and of every rank and age, from fifteen years and upwards, particularly to apprentices, journeymen, clerks, shop-keepers, and others, for the purpose of calling forth into action the energies of their minds, and for preventing the growth of habits of dissipation. In such institutions, the manifestation of benevolent affections, and propriety of moral conduct, should be made the conditions of enjoying the instructions and privileges of the association—4. In connexion with these and other means, the cause of practical morality would be powerfully promoted, were the ministers of religion, among all parties, to direct their energies to the discussion of moral subjects, on Christian principles, instead of confining their atten tion almost exclusively to doctrinal discussions. Religion is not a system merely of speculative and metaphysical truths, nor does it consist in the contemplation of mysterious facts, or incomprehensible dogmas; but it is a rational and tangible subject, addressed to the reason, the hopes, and fears, and the common sense of mankind; and therefore, its illustrations should be chiefly derived from the facts of Sacred History, the system of nature, and from the existing objects, scenes and associations with which we are connected.—A much greater degree of animation, and of energy, than is now displayed in instructions from the pulpit, is also requisite for arresting the attention, and riveting impressions of moral and religious truths upon the mind. If fewer sermons were delivered, and a greater portion of intellectual energy concentrated in each

discourse; and if preachers, particularly among Dissenters had fewer discourses to compose, and more time for taking an ample intellectual range through the system of nature, of Providence, and of revelation, a more powerful effect would undoubtedly be produced on the Christian world, and upon all who occasionly attend on the ministrations of religion.

I need scarcely add, that all such means ought to be accompanied with fervent prayer to the "Father of lights," and dependence on the promised aid of the Spirit of holiness. But without the application of all the energetic means which reason and revelation suggest, we have no reason to conclude, and it would be presumption to expect, that the influences of heaven will descend upon the moral world. For it appears, in point of fact, to be one part of the plan of the divine procedure, that human agents shall be the means of enlightening each other, and of promoting the renovation of the world, as "workers together with God."

CONCLUSIONS FROM THE GENERAL PRINCIPLES ILLUSTRATED IN THIS VOLUME.

If the general train of sentiment which runs through the preceding discussions and illustrations be admitted, the following conclusions may be deduced respecting,

I. The subject of preaching, and the grand aim which the ministers of religion, in their discourses, ought always to have in view.* We have already seen, that it is the great object of revelation to bring into practical operation the principles of love to God and to man: and, it is obvious, that, what is the main object of Christianity to accomplish, ought to be the ultimate aim of every Christian preacher. It is not merely to convert men to the belief of certain *opinions*, or to induce them to embrace the peculiarities of a party. It is, that they may "be renewed in the spirit of their minds," and, "made meet for the inheritance of the saints in light"—it is, that they may "deny ungodliness and worldly lusts, and live soberly, righteously, and godly, in the present evil world;" and be "united together in *love*, which is the bond of perfection."—Metaphysical disquisitions, respecting dogmas in religion, have very little tendency to meliorate the heart, and to promote

* The Author originally intended to illustrate this, and the following conclusions, at considerable length, and to enter into a variety of circumstantial details; but, as the intended illustrations would occupy more than a hundred pages, and as the work has already swelled to a considerable size, he is under the necessity of postponing them for the present.

benevolent dispositions and affections. On the contrary, they have frequently produced a temper of mind directly opposite to the spirit of Christianity. They have led multitudes to pique themselves on the supposed purity of their profession, and the orthodoxy of their creed, and to point at others as heretics, and subverters of the gospel, on account of some slight differences in sentiment about a particular doctrine; while they themselves have never attempted to cultivate heavenly dispositions, and to display that charity which "suffereth long, and is kind, which is not easily provoked, and thinketh no evil." There are certain doctrines and facts, which we ought always to recognize, and to keep in view as fundamental axioms in the Christian system;—such as, that "there is one God, and one Mediator between God and man, the man Christ Jesus;" that "he died for our offences, and rose again for our justification;" that "all have sinned and come short of the glory of God;" and that "we are justified freely by his grace, through the redemption that is in Christ Jesus." But, there is no necessity for expatiating almost exclusively on these and similar doctrines, as is frequently done, to the exclusion of practical morality; since they ought to be regarded in the light rather of first principles in religion, than as topics which require to be proved by laboured and diffused arguments. Yet, it is a fact, that such doctrines, which are only the means of religion, have been expatiated upon without intermission, as if the simple belief of them were the end of religion; while the great moral object of Christianity has been either entirely overlooked, or thrown into the shade. What should we think of the instructor of youth, who confined the attention of his pupil solely to the characters of the alphabet, and to the pronunciation of a few elementary sounds, and then dismissed him with a general exhortation, to apply them to all the combinations of letters and syllables he might find in every book? Could we ever expect, that, in ordinary cases, such a pupil would either make progress in the art of reading, or use it as the medium of acquiring knowledge? And what shall we think of those who do little more than attempt to explain the axioms of the Christian system, but never show their bearings on the scenery of real life, nor endeavour to extend our views of the providential operations of God, and of the glory of his kingdom? If Christianity consisted merely in abstract disquisitions, and metaphysical dogmas, such a practice might be, in some measure, defensible; but since it is, in every sense of the word, a *practical* system, it is next to trifling with its prominent objects, to confine the range of re-

ligious discussions within so narrow bounds as is generally done by many of those who are designated by the term *evangelical;* and argues a complete forgetfulness of the apostle's exhortation, "Therefore, leaving the first principles of the doctrine of Christ, let us go on to perfection," tracing first principles through all their diversified bearings on mortal action, and on Christian contemplation.

One of the great objects of preaching ought, undoubtedly, to be, to investigate the numerous and minute ramifications of human conduct; to explore every avenue of corruption; to endeavour to draw forth from its hiding-place every immoral principle and action, which exerts its pernicious influence in Christian or in general society; and with all the powers of graphical description we can command, to portray them before the eyes of men, in all their repulsive features, and in all their abominations. At the same time, we ought to apply the touch-stone of the divine law to every unchristian propensity and practice; to exhibit its contrariety to the spirit of our holy religion; to show how the principle of love ought to operate in every given case and circumstance, and in the minutest actions of human life; and how very different effects would be produced, were the principles laid down by our Saviour and his apostles, to operate with full effect throughout every department of the moral world. Unless such objects be generally aimed at, and steadily kept in view, in the course of public instruction, religion will be apt to degenerate into a mere figment, or, at most, into a subject of wrangling, or a matter of curious speculation.

Let no class of religionists presume to tell us, that, if the fundamental doctrines of religion be simply declared, Christian morality will follow as a matter of course; and that, to expatiate on any particular branch of social conduct, is to degenerate into *legal preaching*. If this principle were to be admitted, then all the expostulations and denunciations of the prophets, all the reproofs and exhortations of the apostles, all the moral sermons of our Saviour, and all the minute directions in reference to moral conduct, detailed in every epistle to the Christian churches, may be regarded as egregious trifling. If it be one grand design of Revelation to restore mankind from the ruins of the fall, and to reinstate them in that integrity which they at first possessed;—if it was the chief design of "the law and the prophets" to bring forth into action, on the theatre of the world, the two fundamental principles of the moral law, as the Lawgiver himself has expressly stated. (Matth. xxii. 37—40;)—if the sweet

singer of Israel devoted a large portion of his inspired strains to the celebration of the divine precepts, (Psalm cxix. &c.;)—if most of the sermons and parables of our Saviour have a direct bearing on the same important subject;—if the apostle Paul, in his instructions to a Christian minister, enlarged particularly on the duties which should be inculcated on the various ranks and relations of men, (Titus ii. iii.;)—if all the apostolic letters to the Christian churches are full of minute directions, in relation to every branch of moral duty;—if heaven be the scene of perfect moral rectitude, where ardent affection towards God, and towards fellow-intelligences, ever reigns—where love, peace, and harmony, eternally prevail;—if the happiness of that world depend upon the absence of moral evil, and the attainment of moral perfection;—if the present world be a state of preparation for the enjoyments of that happier region;—if this preparation consist in having the principles of love to God and to man interwoven through the whole constitution of the mind, and brought forth into action in the diversified scenes of civil and religious intercourse;—if such important effects cannot be produced, unless by laying open to view the latent abominations of the heart, by impelling the moral principles of the gospel through all the avenues and windings of the human passions and affections; and by illustrating, with minute particularity, every subordinate branch of Christian duty;—if these positions be admitted, it will follow, that the duties of Christian morality, so far from being thrown into an obscure corner, ought to occupy a *prominent place* in the range of the ministration of every Christian minister, who is desirous to promote the improvement of society, and the renovation of the world.

In short, we expect no grand moral reformation to be achieved—no commencement of the millenneal era of the church, till "the watchmen upon Mount Sion," with more energy than they have yet displayed, "shall lift up their voice like a trumpet, and show to the house of Jacob their transgressions"—till they "lift it up with strength, and not be afraid" of any suspicions that may be thrown out against their orthodoxy, when they show unto men the path of duty in all its bearings on the relations of time, and on the employments of eternity—till they make the moral principles of Revelation bear, in all their force, not only on the prominent features of social life, but upon every minute ramification of human conduct—till every lurking principle of jealousy, envy, avarice, and revenge be made to feel their energy—till even the very *amusements* of public and domestic life be made to bend to

the eternal laws of rectitude, and to carry on their fronts that noble inscription, "HOLINESS TO THE LORD."

II. If the preceding train of sentiments be admitted, we may be directed in our views of the *nature* and *ends* of church discipline, and the persons on whom it ought to be exercised.

In a great majority of Christian churches, censures are inflicted chiefly, or solely, on persons guilty of an *external* breach of one or two precepts of the decalogue—only one or two species of violation of the moral law are considered as worthy of cognizance; while the systematic operations of slander, revenge, envy, and avarice—the indications of harsh, sour, and ungovernable tempers, and the absence of Christian candour and affection—circumstances which display the real characters of men far more distinctly than any *insulated* acts of immortality can do—are either wholly overlooked, or considered as characteristics of very trivial import. The censures to which I allude, are likewise accompanied, in many instances, with a degree of magisterial haughtiness, severity, and unchristian feeling, which is directly repugnant to every amiable, candid, and generous principle. A person guilty, in a single instance, of a breach of the seventh or eight commandments, will lie under the frown of a religious society for years, and even to the close of his life, notwithstanding every evidence he can give of the sincerity of his repentance, and even be deprived of the means of earning his subsistence: while another may habitually violate almost all the other precepts of the decalogue, and be screened from the discipline of the church. He may be avaricious, cunning, and deceitful; harsh and unfeeling in his conduct; uncandid and uncharitable in his dispositions towards others; proud, selfish, and obstinate in his temper; addicted to slander and to incessant litigations; impatient of control; and boisterous and contentious in his general deportment—and yet be considered as no proper object of censure; and, though never manifesting the least symptom of penitence, will be viewed as a tolerably fair character in religious society, especially if he has acquired a considerable share of wealth and of influence in general society.—Of such cases and practices, the author had selected a number of striking examples, which the narrow limits to which he is confined in the present work, constrain him, in the mean time, to postpone.

Now, if the general sentiments already thrown out be founded on truth, and on the nature of things, such a practice as that to which we allude, must be absurd, unchristian, and

inconsistent with the preservation of the moral purity of religious society. It has this pernicious tendency, among others, that it leads multitudes to imagine, that, if they can keep clear of two or three acts of moral delinquency, they may trample on every divine principle and law with impunity. A poor wretch, under the pressure of poverty, steals a hen or a pocket handkerchief, and, notwithstanding his subsequent repentance, is banished from social intercourse, and held up to execration; while a sanctimonious hypocrite will swindle his neighbour out of a hundred pounds, if no criminal law can take hold of him, and will retain his station in the church, and hold up his face without a blush in the presence of general society. It is obvious, if there be any truth in what we have hitherto stated, that the general tenor of the conduct, and the uniform manifestation of benevolent affections, ought, in every case, to from the grand criterion of a man's being entitled to the character of a Christian; and, that dispositions of an opposite nature habitually displayed, however much overlooked in the general intercourse of life, ought to form a ground of exclusion from the society of the faithful.

III. This subject has a particular bearing upon the *divisions* which subsist in the religious world, and the grand principles which ought to form a *bond of union* among all who acknowledge the truth of the Christian Revelation.—If the train of thought illustrated in the preceding pages be correct, it will follow, that a cordial union of the various sections of the Christian church is to be expected from the cultivation of the Spirit of Love, more than from any attempt to produce an exact coincidence of opinion on these theological points in which they now differ. Wherever this spirit is found expanding the soul, and governing the affections, it will lead its possessors to view the peculiar opinions of others with candour; to respect their persons; to allow them liberty of thought on all the subordinate ramifications of theological sentiment; and to set a higher value on moral qualifications, and the manifestation of benevolent affections, than on those circumstantial opinions which do not enter into the essence of the Christian scheme. If the professing Christian world were thoroughly investigated, it would be found, that it is owing more to the absence of this spirit, that Christians stand so much aloof from each other, than to the speculative opinions which they respectively maintain. The prevalent disposition for sneering at other denominations, and the pleasure that seems to be felt in laying open their sores, will generally be found to proceed from a principle of pride, and of self-

conceit in regard to our own favourite opinions, some of which, when probed to the bottom, will be found as rotten as our neighbour's. Why are men not as much disposed to pass encomiums on what is sound in the opinions, and laudable in the conduct, of other parties, as they are to censure them for minor peculiarities of sentiment? Why? Because it appears, that many professed Christians take more delight in the exercise of malevolent feelings than of benevolent affections; and are like flies, that pass over the sound parts of a man's body, and fix upon his sores. Till such unchristian dispositions be undermined, and tempers of an opposite description pervade the ranks of Christian society, we can expect no cordial nor lasting union in the visible church, however many ingenious schemes may be formed, to bring about this desirable event. For every effect must have an adequate cause: this cause will be found to consist more in the affection than in opinion; and a union formed on an apparent coincidence of sentiment, unmingled with ardent love and affection, would be unworthy of the name, and would soon be dissolved.

It can form no decisive mark of a man's Christianity, that he recognizes the *peculiar opinions* of the Baptists or Pædo-Baptists, of Presbyterians, Episcopalians, or Independents; it is a matter, comparatively of little importance, whether a man believes that Christ was an actual or a virtual Mediator under the Old Testament; whether he be designated the *Son of God* in virtue of his office, or of his nature; whether or not we be guilty of Adam's first sin; whether the transaction which passed between him and his Creator, should be viewed as a law, or as a covenant; whether the ordinance of baptism should be administered by dipping, or by sprinkling, &c. &c.—But it is, unquestionably, a matter of the highest moment, both to the person himself, and to Christian society, that his temper, affections, and conduct, should be in unison with the holy law of God, and that he should display the love which it requires, in all his social, commercial, domestic, and Christian intercourses;—and if such dispositions and conduct were universally to prevail among the various denominations of the Religious world, union would soon follow, as a matter of course.—If, therefore, we wish to behold the unhappy divisions of the church cemented, let us cultivate, with ardour, those amiable and affectionate dispositions which our Benevolent Religion inculcates, and be more anxious to correct our own mental and moral aberrations, than to magnify the errors and the faults of others. Let us make every allowance for the effects which education, habit, temper, local circumstances,

and particular associations, may have produced on the opinions of our supposed erring brethren; and let us consider, that we ourselves, had we been placed in the same circumstances, might have imbibed the same sentiments. Let us endeavour to acquire clear and well-defined ideas on every subject connected with religion; that we may not contend about trifles, about mere abstract ideas, or the application of particular terms or phrases. Let us keep our eyes fixed on the great and prominent objects of Revelation, and on all the subordinate active means by which they may be promoted. Let us consider religion as consisting more in action, than in speculation. Let our love to Christian brethren be founded, not so much on a general coincidence of opinion, as on the resemblance they bear to the Divine image; and then we may confidently expect, that that period will soon approach, when the saints of God "shall see eye to eye," in reference to all the grand bearings of the Gospel scheme, and when the name of Jehovah shall be ONE throughout all the earth.

IV. We may learn from the subject we have been illustrating, what notions we ought to form of *the* NATURE *of a future state of happiness, and of the* PREPARATION *requisite to enable us to engage in its employments.*—The felicity of the future world will not consist simply in a *change of place;* nor will it consist chiefly in change of sentiment or opinion. Its foundation must be laid in the principle of *Love*, and in the complete renovation of the moral powers of the human mind, without which no celestial scene could produce permanent enjoyment. Although all the theologians who now exist were united in opinion about every article of the system of Divinity; and although they were transported to the most splendid world that revolves around the star *Arcturus;* after the first transports, arising from the novelty and the grandeur of the scene had subsided, they would enjoy little more happiness in that orb, than they do in this terrestrial sphere, unless they were actuated with moral dispositions and affections very different from those which many of them now display. For, not only rancour and malice, but even coldness and indifference to the welfare of others, would prevent happiness from being enjoyed in any region of the material universe. All who believe in the reality of a future world, indulge in anxious wishes to be made happy when they pass from this mortal scene to the world of spirits. Even wicked men, whose consciences frequently forebode evil to them in the other world, indulge the hope that God will ultimately be merciful to them, and admit them to the joys of heaven. But this is impossible, in

the very nature of things, unless they be "renewed in the spirit of their minds," and endowed with those holy dispositions which alone can qualify them for relishing substantial happiness, and for participating in "the inheritance of the saints of light." How could Malignity associate with Benevolence, Contention with Friendship, or War with Peace? How could the sons of discord dwell in unity, in an assembly where all is harmony and love? How could the malicious and revengeful spirit find delight in the employments of kindness and pure benignity? How could the man who now finds his chief pleasure in hounding and horse-racing, in brawling and fighting, have any relish for the sublime adorations, the enraptured praises, and the lofty and refined contemplations, of the celestial inhabitants? The thing is impossible, unless the moral order of all worlds were completely subverted. Such characters will be banished from the abodes of bliss; not by any arbitrary decree of the Almighty, but in virtue of the moral constitution of the intelligent universe.

It is, therefore, evident, that the happiness of heaven must be founded upon the exercise of love, affection, harmony, perfect good-will to fellow-intelligences, and the infinite variety of ramifications into which such principles may diverge; combined with profound, enlightened, and venerable views and affections, in relation to the God and Father of our Lord Jesus Christ. When these and similar dispositions are uniformly exercised, without the least mixture of any one ingredient of moral evil, it is easy to conceive, with what transports of delight the inhabitants of heaven will contemplate the displays of Divine Power, Wisdom, and Goodness, and investigate the history of his dispensations in the moral government of our world, and in the arrangements of all the other worlds whose physical and moral economy may be laid open to their view.*

Such views are in perfect accordance with the representations of Scripture.—"Without holiness, no man shall see the Lord." "The pure in heart (and they alone) shall see God." "Nothing that worketh abomination, can enter within the gates of the heavenly city." "As we have borne the image of the earthly, (says the Apostle,) so shall we bear the image of

* The Author will have an opportunity of illustrating this topic in more minute detail, in a work entitled, "*The Philosophy of a Future State;* or, an Illustration of the Connexion of Science with the Eternal World,—and of the Aids which its Discoveries afford, for enabling us to form a conception of the *perpetual improvement* of the celestial inhabitants in knowledge and felicity."

the heavenly." "Christ Jesus gave himself for the church, that he might sanctify and cleanse it, and that he might present it to himself a glorious church, holy, and without blemish." The crown of glory, reserved in heaven for the faithful, is designated "a crown of righteousness." "The spirits of just men," in the future world, "are made perfect," freed from every taint of moral pollution, and unrestrained in the exercise of their moral powers. The inheritance to which they are destined, is "undefiled" with the least stain of corruption, or with the example of impure and malignant spirits. "When Christ, who is our life, shall appear, we shall be like him;" transformed into his moral image, and animated with those Divine principles and virtues, which he displayed in his conduct, when he tabernacled among men. The saints "shall walk with him in white," an emblem of their perfect moral purity; "they shall receive an inheritance among them that are sanctified;" and "there shall be no more death, neither sorrow, nor crying; for the former things shall have passed away."

V. From the preceding illustrations we may learn something *of the nature and essence of future punishment.* If the exercise of love, in all its diversified modifications, constitutes the foundation and the essence of happiness, the unrestrained operations of malevolence must be the source and the sum of misery. We cannot form a more dreadful picture of future punishment, than by conceiving the principles of falsehood, deceit, and malignity, and the passions of pride, hatred, malice, and revenge, raging with uncontrolled and perpetual violence. We need represent to ourselves nothing more horrible in the place of punishment, than by supposing the Almighty simply to permit wicked men to give full scope to their malevolent dispositions; leaving them "to eat of the fruit of their own ways, and to be filled with their own devices." The effects produced by the uncontrolled operation of such principles and passions would be such, as may be fitly represented by the emblems of "the worm that never dies," of "devouring fire," and of their necessary concomitants, "weeping, and wailing, and gnashing of teeth." (See Chap. II. Sect. iv. pp. 127—136.) What other ingredients of misery, arising either from local circumstances, from the recollection of the past, or the anticipation of the future, may be mingled with the cup of future wo, it becomes not us particularly to determine. And, whether this scene of misery will ever come to a termination, must be determined by the consideration, whether the effects produced by such a punish-

ment will have a tendency to produce repentance and reformation on the minds of the sufferers. If, after a lapse of ages, the principles of hatred to God, and to surrounding intelligences, continue to operate with increasing violence, without producing the least desire of returning to their allegiance to God, or the least symptom of reformation,—then, we may conclude, that the misery of wicked intelligences will continue so long as they remain in existence.

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